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THE

THEOLOGICAL CLASS BOOK;

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CONTAINING

A SYSTEM OF DIVINITY,

IN THE FORM OF QUESTION AND ANSWER,

ACCOMPANIED WITH SCRIPTURE PROOFS,

DESIGNED FOR THE BENEFIT OF

THEOLOGICAL CLASSES,

AND THE HIGHER CLASSES

IN SABBATH SCHOOLS.

BY WILLIAM COGSWELL,
Author of "The Assistant to Family Religion."

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BOSTON:
PUBLISHED BY CROCKER AND BREWSTER,
47 Washington Street.
NEW YORK: JONATHAN LEAVITT,
182 Broadway.

1832.

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INTRODUCTION.

In religious subjects, vastly important is the question of Pilate to Christ, What is truth? Agreeably to the Divine economy in human salvation, men are renewed and sanctified by the Holy Spirit, through the instrumentality of the Word of truth. All the Christian graces are exercised in view of gospel truth. The Scriptures give no account that any, who had arrived to years of discretion, were converted, sanctified, or saved, till they had been favored with religious instruction. How important, then, that mankind should be indoctrinated in the Word of God,—should have some definite views of the doctrines, duties, and graces of Christianity!—Half a century ago, the question in the religious community of New England very generally was, What is truth? In the present day, the question seems to be, What will promote revivals of religion and Christian enterprises? While the latter cannot be too highly valued, the former should receive all due attention, as Divine truth is the basis upon which the others rest; and no further are they to be approved, than they accord with the unerring standard of truth.

A discussion of the great and momentous truths of religion, in a clear and concise manner, and with such a classification and arrangement, as that their

mutual connection and dependence may appear, is deemed very desirable, especially when all classes in society, and, most emphatically, the young, are exposed to the 'seductions of vice and the scoffs of infidelity.' Such a discussion, it is hoped, will be found in the following pages. The Author has adopted the catechetical form of writing, as admitting the greatest quantity of matter within the same compass, and as best adapted to the end he had in view. He has long been of the opinion, that instruction, systematically given, in way of question and answer, is well calculated to impress the mind. It is the first mode of acquiring knowledge, and the most natural and happy mode. This method of instruction is profitable, as it gives just and precise definitions of sacred truth, which the memory can easily retain, and which may serve as a basis on which to raise the superstructure of divine knowledge. Deeply impressed with this consideration, the Author published a Catechism for children and youth, on the doctrines and duties of the Christian religion, in the year 1817, and, from that time to the present, has been much attached to this manner of imparting divine truth. Such, too, was the mode of instructing, adopted by the Reformers in the sixteenth century, as the most happy, concise, and easy way of communicating religious knowledge. The work is designed as a text book in the instruction of theological classes and the higher classes in Sabbath schools—as an assistant to the instructer and the instructed.

The Author is aware that there are many books published in the present day for the instruction and benefit of the rising generation, and many of them, he believes, will have a very happy effect. It should,

however, be remembered, that most of them are calculated to instruct loosely—to give vague and general ideas of the Word of God. This method of teaching the doctrines and duties of the gospel, it is acknowledged, will be most pleasing to the lax and indiscriminating; but not to those who wish clearly, accurately, and precisely to apprehend the truth as it is in Jesus; nor is it the method most conducive to genuine, vital, and active piety.

The work is published at the suggestion and urgent request of many clerical and lay gentlemen. Should it in any good degree answer its design, the Author will feel himself abundantly rewarded. May the only wise God our Saviour bless this effort to advance the cause of truth and righteousness in the earth.

BOSTON, DECEMBER, 1831.

DIRECTIONS.

It is intended that the answers to the questions, and the passages of Scripture which support the answers, should be committed in thought, if not in language, and recited by the pupils; and then that the instructer should enlarge, illustrate, enforce, and apply by his own remarks, both in relation to the questions and answers, and the Scripture proofs.

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RECOMMENDATIONS.

Extracts from Notices and Reviews of the Theological Class Book.

It indicates much thinking and careful investigation, and a pervading, stirring mind, conversant with theological studies. Rarely do we find so much, and such various religious instruction, as is here contained, in about two hundred pages. The mode which the Author has adopted, that of question and answer, is certainly the best adapted to the purpose of instruction, and admits of the most matter within the same compass. The work is rendered more valuable by the illustrations and proofs adduced from Scripture, and placed at the bottom of the page. The volume before us will be found highly useful to preachers, to instructers of Sabbath schools, and a proper book for the higher classes in such schools.—*Christian Magazine.*

The very title of this work suggests its utility. The system of divinity inculcated in it is strictly evangelical, and the mode of inculcation such as to engage the attention of the young. The great truths of religion are clearly and concisely stated and properly arranged, so that their mutual connection and dependence may be seen; and, what is of more consequence, they are solidly supported at every step by quotations from the unerring Word of God. It is designed for the benefit of the higher classes in Sabbath schools, and for the use of societies such as exist in some parts of our country, and might with profit be more generally established, where young people are associated for the purpose of theological instruction and improvement. We think it adapted to be extensively useful.—*Spirit of the Pilgrims.*

The theological sentiments of the Author are well known, and the public will be prepared to expect in the book now offered to them a formulary of sound doctrine drawn from the Word of God. In this they will not be disappointed. It is not only a judicious and valuable publication, but exceedingly well timed. We are very glad to have it in our power to recommend a book well calculated to instruct the mature Christian, and yet so plain that children may learn from it "what be the first principles of the oracles of God." It well merits the attention of those who instruct youth in the principles of religion; and it is hoped the book will soon find its appropriate place in every Sabbath school and theological class in the land.—*Boston Recorder.*

It is a judicious and valuable publication, and at the present time much needed. The work discovers a high degree of discernment in theological science, and must have been prepared with great care and labor. It is written in the best kind of didactic style—perspicuous, and at the same time comprehensive. It is exactly adapted to those who have just left the Sabbath school, and is calculated to be an important help to ministers who have theological classes. It is very desirable it should be introduced into all our societies, and that it be made a study by both old and young.—*N. H. Observer.*

THE

THEOLOGICAL CLASS BOOK:

A

SYSTEM OF DIVINITY.

CHAPTER I.

*Existence and Character of God, and the moral Condition and Duties of Man, as manifested by the Light of Nature.**

Question 1. How does it appear, that there is a God?

Answer. From our own existence, and from what is seen existing around us. (*a*)

(*a*) Heb. iii. 4. For every house is builded by some man; but he that built all things is God.—Ps. xix. 1—3. The heavens declare the glory of God, and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard.—Rom. i. 19, 20. Because that which may be known of God is manifest in them, for God hath showed it unto them. For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead.

* By the light of nature is meant the instruction respecting doctrine and duty, which we may obtain by the right use of our intellectual and moral faculties in considering the being and perfections of God, and the relation we sustain to Him, and to one another, as manifested by the works of creation and providence;—or the knowledge of doctrine and duty, which we may acquire in all ways except by special revelation.

Q. 2. How do these things prove the being of God?

A. By their very existence, and by the design discoverable in them. 1. By their very existence. The visible universe is ever changing, and is, therefore, not eternal; for that which is eternal, is self-existent, and that which is self-existent admits of no change in kind or degree. All things, then, which are seen, began to exist. Consequently, they either created themselves, came into existence by chance, or were created by some other being. But self-creation is a contradiction; for it supposes, that a being can act before it exists, or that an effect is the cause of itself. Creation by chance is absurd; for to say, that a thing is produced, and yet that there is no cause of its production, is to say, that something is effected, when it is effected by nothing, that is, not effected at all. All things, then, which do appear, must have been created by some other being. And the being who created all these things is God. 2. The design, discoverable in the constitution, regularity, harmony, and government of the visible universe, proves the being of God. Design implies a designer, and this designer must exist before the things designed. Consequently, the design, manifest in all things existing around us, proves a designer; and this designer is God.

Q. 3. What does the light of nature teach concerning the perfections of God?

A. It teaches His self-existence, eternity, immutability, omnipotence, independence, omnipresence, omniscience, unity, goodness, and wisdom.*

Q. 4. What relation of God to man is discoverable by the light of nature?

A. The relation of Creator, Preserver, Proprietor, Benefactor, Lawgiver, Governor, and Disposer.

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* It is not certain, that the unity or the perfect goodness and wisdom of God would ever have been discovered by the human mind in its present depraved state without the light of revelation. For a full consideration of the perfections of God, the reader is referred to Chapter III.

Q. 5. Are all men every where under indispensable obligations to believe in the being of God?

A. They are. The evidence which he has afforded them of His existence, by the light of nature, binds them to this duty. Consequently, atheism, or the disbelief of God in any, even in the heathen, is awfully criminal; because it rejects the instructions, and discredits the testimony of God Himself, in the works of His hands. (*b*)

Q. 6. Are mankind naturally prone to reject the evidence of God's existence?

A. They are; as appears from experience and observation. (*c*)

Q. 7. Whence does this proneness arise?

A. From the depravity of their hearts. This is the only reason why any in Pagan, Mohamedan, or Christian countries are Atheists. (*d*)

Q. 8. Is belief in the existence of God an essential doctrine of religion?

A. It is the very first and fundamental principle of all true religion. (*e*)

Q. 9. Is it important to have just views of God?

A. It is highly important: for without them, we

(*b*) Rom. i. 20, 21. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

(*c*) Rom. i. 28. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.—Ps. lxxxii. 5. They know not, neither will they understand; they walk on in darkness.—Job xxi. 14, 15. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty that we should serve him, and what profit should we have, if we pray unto him!

(*d*) Ps. xiv. 1. The fool hath said in his heart, There is no God.—Ps. x. 4. The wicked, through the pride of his countenance, will not seek after God; God is not in all his thoughts.

(*e*) Heb. xi. 6. But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

shall naturally and necessarily be led astray in respect to our religious sentiments and practices. (*f*)

Q. 10. What duties does the light of nature teach, as incumbent on man?

A. It teaches his duty of loving, obeying, serving, worshipping, and enjoying God; and his moral duties towards his fellow creatures. (*g*)

Q. 11. Does the light of nature teach that mankind are in a sinful state?

A. It does. When man's conduct is compared with his duty, as made known by the works of creation and providence, conscience points out his transgressions. (*g*)

CHAPTER II.

Sacred Scriptures.

Q. 1. What is meant by the Sacred Scriptures?

A. God's successive written revelations to mankind, or the Holy Bible, containing the books of the Old and New Testaments, given by inspiration of God. (*a*)

(*f*) John iv. 24. God is a spirit, and they that worship him must worship him in spirit and in truth.—Rom. i. 22—25. Professing themselves to be wise, they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever.—Ps. l. 21. Thou thoughtest that I was altogether such an one as thyself.

(*g*) Rom. ii. 14, 15. For when the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.

(*a*) Heb. i. 1, 2. God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.—2 Tim. iii. 16. All scripture is given by inspiration of God.

Q. 2. What books are included in the Old Testament?

A. Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Solomon's Song, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

Q. 3. What books are included in the New Testament?

A. Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, Revelation.

Q. 4. Are the books commonly called the Apocrypha, which are sometimes appended to the Old Testament, divinely inspired? or are they any part of the Sacred Canon?

A. There is no evidence, that they are; but there is much evidence, that they are not. 1. The authors of them do not pretend to be inspired. 2. They neither agree with themselves, nor with the Holy Scriptures. 3. The Jews never acknowledged them to be of Divine authority, as they were written after the days of Malachi, with whom the spirit of prophecy ceased, as they universally believed. 4. They are never quoted by Christ and His apostles. 5. They were never received in the first ages of the Christian church, as canonical Scripture.

Q. 5. How are the books of the Apocrypha to be regarded?

A. Simply as human writings, containing some truths and facts important to be known.

Q. 6. In what language were the Sacred Scriptures at first written?

A. The Old Testament was principally written in Hebrew, and the New Testament in Greek.

Q. 7. What is meant by the Septuagint?

A. The translation of the Old Testament into Greek, as is supposed, by seventy-two interpreters or translators. They are usually called the Seventy, as that is a full or round number.

Q. 8. When was the common English version of the Bible made?

A. More than two hundred years ago, in the reign of James I, king of England. Fifty-four of the most learned men of the realm were appointed to this service. Forty-seven only engaged in the work; and, after five or six years' labor, the present translation was published in 1613.

Q. 9. Have the Sacred Scriptures been published in any languages besides the Hebrew, Greek, and English?

A. They have in many, both ancient and modern. By the benevolent exertions of the different Bible Societies in the present day, the Scriptures have been translated into more than a hundred and fifty languages and dialects, and been published; and they will, no doubt, through the Divine assistance, be soon translated into all languages under heaven, and be published, and be distributed among all people.

Q. 10. Was it desirable and necessary, that God should make to mankind such a revelation as He has in the Sacred Scriptures?

A. It was, that He might assure them of a future state;—that He might set forth, in the most full, clear, and impressive manner, His perfections and their duty;—that He might enforce their obedience to Him by the most powerful motives;—and, especially, that He might make known to them the riches of His grace in salvation by Jesus Christ. (*b*)

(*b*) 2 Tim. i. 10. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.—2 Tim. iii. 16, 17. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.—2 Cor. v. 14, 15.

Q. 11. What is meant by the inspiration of the Sacred Scriptures?

A. By it is meant, that the sacred Penmen were moved, directed, and assisted by God what to write, and how to write, and when to write; so that they did write exactly, and in all respects, as they were moved, or borne on, by the Holy Ghost.

Q. 12. How does it appear that the sacred writers were possessed of an inspiration of this nature, sometimes called plenary inspiration?

A. From the fact, that they could not have delivered to the world what they did as a divine revelation, with confidence and safety to themselves, unless they had been conscious of their own inspiration, and they could not have been conscious of their own inspiration, unless they had been thus inspired;—that they could not have written what they did respecting God and Jesus Christ, angels and men, time and eternity, heaven and hell, unless they had been thus inspired;—and that they profess to be thus inspired. (*c*)

For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again.—Heb. xi. 26. Esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward.—Luke ii. 10, 11. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.

(*c*) 2 Tim. iii. 16. All scripture is given by inspiration of God.—2 Pet. i. 20, 21. Knowing this first, that no prophecy is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.—1 Cor. ii. 13. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.—Gal. i. 11, 12. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.—Rev. i. 1, 2. The revelation of Jesus Christ, which God gave unto him, to show unto his servants, things which must shortly come to pass, and he sent and signified it by his angel unto his servant John; who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

Q. 13. When it is said that the Scriptures were given by Divine inspiration, is it meant, that God spake and did all which is related in the Scriptures, or that every thing there written is true?

A. Certainly not. Many things, which are related in the Bible as spoken and done, were spoken and done by Satan and wicked men. The Tempter spake falsely to our first parents, and the three friends of Job uttered what was not true concerning God. The incorrect opinions of good men, as well as their failings, are often told in the Scriptures. But for our instruction and warning, God directed the sacred Penmen to record what is written in the Holy Oracles. (*d*)

Q. 14. What is the evidence that the Bible is a revelation from God?

A. There is evidence from history;—from the miracles recorded in it, wrought in the presence of competent witnesses;—from its prophecies and their fulfilment;—from the unrivalled sublimity of its language, the nature and harmony of its doctrines, and the perfect purity of its precepts;—from the glorious effects it has produced upon the hearts and lives of multitudes;—from the sacred character of its writers;—from the propagation of Christianity;—and from the analogy there is between natural and revealed religion. 1. All history, so far as it speaks on

(*d*) Gen. iii. 2—5. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.—Job xlii. 8, 9. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering, and my servant Job shall pray for you; for him will I accept; lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job. So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went and did according as the Lord commanded them: and the Lord also accepted Job.

the subject, declares that the different parts of the Bible, ever since their existence (and some parts of it are the most ancient of writings), have purported to be a revelation from God, and that they have been acknowledged to be such by almost all people in all ages wheresoever the true religion has prevailed. The account of many things, which took place in the early periods of the world, given by the sacred Penmen, is corroborated by the most renowned Pagan writers of the highest antiquity. This coincidence between sacred and profane history is an evidence in favor of the truth, and consequently of the divinity, of the Scriptures. 2. A miracle, in a theological sense, is an effect, varying from the stated course or laws of nature, wrought by the interposition of God Himself in attestation of some divine truth, or of the authority of some divine Messenger or Teacher. Consequently, the miracles performed by Moses and the Prophets, Christ and his Apostles, demonstrate, that the hand of God was with them, and that what they wrote as a revelation was of divine origin. (*e*) 3. Foreknowl-

(*e*) Ex. xiv. 16, 21. But lift thou up thy rod, and stretch out thine hand over the sea and divide it; and the children of Israel shall go on dry ground through the midst of the sea. And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.—2 Kings ii. 8. And Elijah took his mantle and wrapped it together and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.—Mat. iv. 23, 24. And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people, that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.—Acts v. 12. And by the hands of the apostles were many signs and wonders wrought among the people.—Heb. ii. 4. God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy ghost according to his own will. —2 Kings ii. 14. And he took the mantle of Elijah that fell from him, and smote the waters, and said, 'Where is the Lord God of Elijah?' And when he also had smitten the waters, they

edge belongs to God alone. He, therefore, who foreknows or foretells events, must be God, or some person whom He has inspired. Consequently, the prophecies mentioned in the Scriptures, some of them uttered and written thousands of years ago, which have been fulfilled, and are now fulfilling, with perfect exactness, are a main pillar in supporting their divinity, and do incontrovertibly prove them to be a message from Jehovah to man. (*f*) 4. The sublimity of

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parted hither and thither; and Elisha went over.—Luke viii. 24. And they came to him, and awoke him, saying, Master, master, we perish! Then he arose, and rebuked the wind and the raging of the water; and they ceased, and there was a calm.—John xi. 43, 44. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him and let him go.—Acts v. 15, 16. Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by, might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

(*f*) Gen. xvi. 12. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.—*This prophecy respects Ishmael and his descendants, the Arabs, and in them it is exactly fulfilled.*—Hos. iii. 4. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.—Deut. xxviii. 37. And thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee.—*The prophecies contained in these two verses, relate to the Jews, and in them they have been completely fulfilled.*—Is. liii. 7, 9. He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.—*An account of the accomplishment of this prediction is recorded in* Mark xv. 3, 20, 27, 42, 43, 46. And the chief priests

the Scriptures surpasses that of all other writings; the instructions respecting God and Christ, angels and men, time and eternity, which they contain, are such as none but God could teach; their harmony is complete, though written by about thirty different persons, and at as many different times, and during a period of more than 1500 years, and without any previous concert; their moral purity, or holy requisitions of love to God and man are perfect, and according to godliness, and such as they never would have been, were they the natural productions of depraved men. The writings of Socrates and Plato, Cicero and Seneca, are mean compared with the Bible. Hence we conclude, that the Scriptures are not the work of men uninspired, but of men taught of the Holy Ghost. (*g*)

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accused him of many things; but he answered nothing. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And with him they crucify two thieves; the one on his right hand and the other on his left. And now when the even was come (because it was the preparation, that is, the day before the sabbath), Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.—Matt. xxiv. 1, 2. And Jesus went out and departed from the temple; and his disciples came to him, for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down.—*This prediction was exactly and literally fulfilled within forty years after it was uttered. Jerusalem was destroyed, and her beautiful and magnificent temple was razed to the ground, and the plough made to pass through where it stood.*—Jer. xxviii. 9. The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him.

(*g*) Gen. i. 3. And God said, Let there be light, and there was light.—Matt. xxii. 37—40. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all

5. The effects of the Sacred Scriptures have been glorious and happy. The religion of the Bible has converted Atheists and Deists, Pagan philosophers and idolaters, Jewish infidels, and Christian moralists. It has instructed the wise and the foolish, raised up the bowed down, solaced the mournful, reclaimed multitudes from vice and immoralities, and prepared them for heaven. And, were it universally believed and practised, paradise would be restored on earth. Surely, then, this religion must have come from God. (*h*) 6. The writers of the Bible were holy men, and, consequently, would never have written what they did not know to be true. It is also absurd to suppose that wicked men would have written the Bible, for it condemns them in all their vicious inclinations and practices. Hence we infer that the Bible was divinely inspired. (*i*) 7. The Christian religion is opposed by the lusts and corrupt passions of men. Against it have been combined wit, learning, and the sword. In the three first centuries of the Christian church, there were ten violent persecutions against Christianity. But it continues and spreads by a secret influence, which must be ascribed to the agency of Almighty God. The very existence of Christianity, after so much opposition as it has received, is an evidence that it was given by the inspiration of the Ho-

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the law and the prophets.—Psalm xii. 6. The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.

(*h*) Psalm xix. 7. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.—1 Cor. i. 21. For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.—Rom. xv. 4. For whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the Scriptures might have hope.—Acts ii. 41. Then they that gladly received his word, were baptized; and the same day there were added unto them about three thousand souls.

(*i*) 2 Pet. i. 21. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.

ly Ghost. Its origin then is divine. (*j*) 8. The light of nature, so far as it extends, perfectly coincides with the revelation of the Bible. The analogy between these two sources of instruction proves them to be from the same Author. And as God is the Author of the light of nature, so he must be of the Bible.

Such is the evidence in favor of the inspiration of the Sacred Scriptures. How plain, various, abundant, and conclusive! And all who have been inwardly taught by the Spirit, feel that it is so. The Bible must be the word of God.

Q. 15. Is the Bible a complete and infallible rule of faith and practice?

A. It is. Nothing is to be added or subtracted. Every thing necessary to be believed or practised in religion is here taught with Divine perfection, infallibility, and authority. All controversies in religion, decrees of councils, opinions of ancient and modern writers, the preaching of the gospel, and the sentiments of ministers and people, are to be tested by the Bible. This is the supreme judge in all matters of religion. There can be no appeal from Scripture to reason, for this would be to exalt man above God. This grand Protestant maxim should ever be embraced and maintained. (*k*)

(*j*) Acts ii. 47. And the Lord added to the church daily such as should be saved.—2 Cor. x. 4. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.

(*k*) Rev. xxii. 18, 19. For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.—Is. viii. 20. To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.—Gal. i. 8. But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.—2 Pet. i. 19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.

Q. 16. Should the Old Testament, under the gospel dispensation, be received as a guide in matters of faith and practice, as well as the New?

A. Those parts of it, which express the will of God in reference to moral duties, and which contain peculiarly gospel instruction, as also the devotional and prophetical parts of it, are always to be received in this light. But what is peculiar to the Mosaic or Jewish ritual, is not obligatory upon Christians, as this was abrogated upon the introduction of Christianity—though useful to show and illustrate human redemption and sanctification. Both the Old and New Testaments teach the same great religious truths —the same God, the same Saviour, the same plan of mercy, the same repentance and faith, and the same future state of retribution. (*l*)

Q. 17. Ought the Scriptures to be possessed by all people?

A. They ought. The conduct of the Papists in withholding the Bible from the laity, and permitting the clergy only to possess it, is highly to be reprobated.

Q. 18. Of what use is human reason in reference to the Scriptures?

A. Its use is to ascertain whether the Bible is the word of God, and also what are its contents, or what is its true meaning.

Q. 19. Are all things in the Scriptures alike plain, and easy to be understood?

A. They are not. But the grand and essential truths of the Bible are so clearly taught that the sincere and diligent inquirer will not fail to discover them. They are sufficiently plain and intelligible to all capacities, whether they relate to faith or practice. (*m*)

(*l*) Rom. iii. 31. Do we then make void the law through faith? God forbid; yea, we establish the law.—2 Tim. iii. 16. 17. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

(*m*) Is. xxxv. 8. And an highway shall be there, and a way,

Q. 20. Is it of importance what a man believes in religion?

A. It is of great importance. Our hearts and lives are much influenced by our faith. Besides, a man may be very sincere in a great error, perhaps a fatal one. Paul once sincerely opposed Christ and His cause, but for this very conduct, he calls himself a blasphemer, and a persecutor, and injurious. His sincerity did not make him right, nor excuse him for being wrong. He was still in the broad road to destruction. (*n*)

Q. 21. In what manner should the language of Scripture be used in conversation and writing?

A. It should always be used with reverence and sobriety; and should never be quoted in a profane manner; nor accommodated to trifling subjects. It is highly improper to use the words Lord, God, Christ, faith, heaven, hell, damn, damnation, vow, curse, and similar expressions, or words of like import, in a light and trivial way. It is not only unpolite and vulgar, but profane, and highly displeasing to God. (*o*)

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and it shall be called, The way of holiness. The unclean shall not pass over it; but it shall be for those, the wayfaring men, though fools, shall not err therein.—John vii. 17. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself.

(*n*) John viii. 24. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins.—Acts xxvi. 9. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.—1 Tim. i. 13. Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief.—Prov. xvi. 25. There is a way that seemeth right unto a man, but the end thereof are the ways of death.—2 Pet. ii. 1, 2. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction: And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.—2 John 10, 11. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds.

(*o*) Ex. xx. 7. Thou shalt not take the name of the Lord thy

Q. 22. How should the Bible be regarded and treated?

A. It should be valued above all price; embraced firmly, meekly, and in its purity; perused and studied with reverence and gratitude, diligence and attention, faith and prayer, and carefully reduced to practice. To estimate lightly, to neglect, and thus to abuse the Bible, is to treat the messages of Heaven with contempt, to slight offered mercy, and to trifle with the interests of the soul and the solemnities of eternity. (*p*)

CHAPTER III.

Character of God, natural and moral, as Revealed in the Sacred Scriptures.

Q. 1. What perfections, natural and moral, does God possess?

A. God, who is a pure spirit, that is, an immaterial being, possesses self-existence, eternity, immutability, omnipresence, omniscience, omnipotence, independence, unity,* goodness, wisdom,† holiness, justice, mercy, and truth.

God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

(*p*) Ps. xix. 8, 10. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb.—Eph. ii. 20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.—John viii. 24. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins.—John v. 39. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.—Matt. xxii. 29. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

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* Unity in God seems to be a mode of existence, rather than a perfection of His nature, though it has generally been considered a perfection.

† Wisdom, when applied to God, is frequently used as a natural perfection, and then consists merely of His omniscience; or it means His devising the most effectual methods for the accomplishment of his ends.

Q. 2. What is meant by the natural and what by the moral perfections of God?

A. By His natural perfections are meant those which do not involve moral character; and by His moral perfections are meant those which give character to Him as a moral being.

Q. 3. What are the natural perfections of God?

A. They are self-existence, eternity, immutability, omnipresence, omniscience, omnipotence, independence, and unity.

Q. 4. What are the moral perfections of God?

A. They are goodness, wisdom, holiness, justice, mercy, and truth.

Q. 5. What is meant by the self-existence of God? and how is it proved?

A. By His self-existence is meant, that He exists not by any extrinsic, relative, or accidental cause, but exists in and of Himself. There is no reason or ground of His existence out of Himself.—That God is self-existent is evident from the fact, that He is the Author of all things, and that He Himself could not be created by any other being, but must be uncaused and eternal; and from the fact, that in Scripture, He is styled 'Jehovah,' 'I Am,' 'who is, who was, and who is to come.' These terms imply self-existence. (*a*)

Q. 6. What is meant by the eternity of God? and how is it proved?

A. By His eternity is meant His existence without beginning or end. There never was a time when He did not exist, and there never will be a time when He will not exist.——That God possesses this perfection, is manifest from His self-existence, and

(*a*) Ps. lxxxiii. 18. That man may know that thou, whose name alone is Jehovah, art the Most High over all the earth. —Exod. iii. 14. And God said unto Moses, I Am that I Am. And he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you.—Rev. i. 4. John to the seven churches which are in Asia; Grace be unto you, and peace from him which is, and which was, and which is to come; and from the seven spirits which are before his throne.

from the express declarations of the Holy Scriptures. (*b*)

Q. 7. What is meant by the immutability of God? and how is it proved?

A. By His immutability is meant His unchangeableness in His essence, perfections, purposes, promises, and threatenings.—This perfection of God is proved from His self-existence and eternity, from the unchanging order exhibited in the works of creation and providence, and from the Bible. (*c*)

Q. 8. What is meant by the omnipresence of God? and how is it proved?

A. By His omnipresence is meant His being ever present in every place throughout the universe. He is confined to no part, and excluded from no part. This perfection of God may be argued from His other perfections, from His particular agency at all times in all parts of the universe, and from the Sacred Scriptures. (*d*)

Q. 9. What is meant by the omniscience of God? and how is it proved?

A. By His omniscience is meant His knowledge of all things without any limitation. His knowledge extends to all times, past, present, and future; and to all places, creatures, and events, distinctly, infallibly, and perpetually.——That God is possessed of this

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(*b*) Deut. xxxiii. 27. The eternal God is thy refuge, and underneath are the everlasting arms.—Ps. xc. 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

(*c*) James i. 17. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.—Ps. xxxiii. 11. The counsel of the Lord standeth forever, the thoughts of his heart to all generations.

(*d*) Ps. cxxxix. 7—10. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there, if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.

perfection, is evident from His purposes and designs from His being the Creator, Preserver, and Governor, of all things; and from the express language of Scripture. (*e*)

Q. 10. What is meant by the omnipotence of God? and how is it proved?

A. By His omnipotence is meant His almighty power, His ability to do whatever, in the nature of things, is not impossible, or does not imply contradiction.——That God is thus powerful, is manifest from his creating, preserving, and governing the universe; and from the testimony of the Scriptures. (*f*)

Q. 11. What is meant by the independence of God? and how is it proved?

A. By His independence is to be understood, that He does not depend for His existence, His perfections, or His blessedness, on any other being.——That He possesses this perfection, is evident from the consideration of His other perfections; and that He is above all things; and that they are entirely dependent on Him, and He, consequently, independent of them; and that the Bible also teaches this perfection of God. (*g*)

Q. 12. What is meant by the unity of God? and how is it proved?

A. By His unity is meant His oneness of essence or nature, in opposition to plurality of essence or na-

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(*e*) Ps. xciv. 9, 10. He that planted the ear, shall he not hear? he that formed the eye, shall he not see? he that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?—Acts xv. 28. Known unto God are all his works from the beginning of the world.—1 Chron. xxviii. 9. The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts.

(*f*) Rev. xix. 6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.—Matt. xix. 26. But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

(*g*) Eph. iv. 6. One God and Father of all, who is above all, and through all, and in you all.

ture. When it is said, God is one, the meaning is, that there is but one self-existent being.——The unity of God may be argued from His natural perfections; from the unity of design discoverable in the works of creation and providence; from there being no necessity of more than one God; and from the explicit declarations of Scripture. (*h*)

Q. 13. What is meant by the goodness of God? and how is it proved?

A. By His goodness is meant a disposition to bestow upon all His creatures, both in time and in eternity, every blessing, which is proper and best for them, and which it is consistent for Him, in view of the highest good of the universe, to bestow.——This perfection of God is proved from the works of creation and providence; and from the Bible. (*i*)

Q. 14. What is meant by the wisdom of God? and how is it proved?

A. Wisdom in God is partly a natural, and partly a moral perfection. It unites the omniscience and goodness of God in accomplishing the greatest good in the universe; or it consists in knowing and choosing the best ends, and in knowing choosing, and adopting the best means for the accomplishment of them.——This perfection of God is proved from the Divine omniscience and goodness, from creation, providence and redemption; and from express declarations of Scripture. (*j*)

Q. 15. What is meant by the holiness of God? and how is it proved?

A. By His holiness is meant His perfect freedom from all sin—the perfect absolute purity and rectitude of His nature.——That God possesses this perfection, is evident from His works of creation and prov-

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(*h*) Deut. vi. 4. Hear, O Israel! the Lord our God is one Lord.

(*i*) Ps. cxix. 68. Thou art good, and doest good; teach me thy statutes.

(*j*) Rom. xvi. 27. To God only wise be glory through Jesus Christ forever. Amen.

idence; from His treatment of all moral beings; and from the instructions of His word. (*k*)

Q. 16. What is meant by the justice of God? and how is it proved?

A. By his justice is meant a disposition to do no wrong to any, and a disposition to do right by every one, or the rendering unto all their due. It is remunerative and punitive, and is exercised in conferring rewards on the holy, and in inflicting punishment on the unholy, and respects the future state, as well as the present.——That God possesses this perfection, may be argued from His other perfections; from the displays of His justice in the moral world; and from the Scriptures. (*l*)

Q. 17. What is meant by the mercy of God? and how is it proved?

A. Mercy in God means a disposition to pity the miserable and to bestow good upon the ill-deserving.* ——That God possesses this perfection, we have abundant proof from the gift of His Son; from His forbearance with sinners; from His provision of the means of salvation; from His proffers of eternal happiness; and from express declarations of His word. (*m*)

Q. 18. What is meant by the truth of God? and how is it proved?

A. Truth in God means His perfect veracity of disposition, and the accordance of His declarations

(*k*) Isaiah i. 4. They have forsaken the Lord, they have provoked the Holy One of Israel unto anger.—Lev. xix. 2. Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy, for I the Lord your God am holy.

(*l*) Ps. cxix. 137. Righteous art thou, O Lord, and upright are thy judgments.

(*m*) Eph. ii. 4, 5. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.

* Mercy is frequently used as synonymous with grace; though in their strict and natural sense these words differ. In this sense, mercy means good shown to the miserable, and grace, good shown to the ill deserving.

with the real state of things, His faithfulness in fulfilling His promises, in executing His threatenings, and in accomplishing His predictions.——This perfection of God may be proved from His other moral perfections; from His conduct, and from His word. (*n*)

Q. 19. Is God incomprehensible?

A. He is not so to Himself; but he is so to us. His incomprehensibility arises solely from our incapacity to comprehend Him. God is infinite; we are finite; and it is impossible that finite beings should comprehend the infinite God. He must, therefore, of necessity, be incomprehensible to us in His nature, purposes, and works. (*o*)

Q. 20. In what does the greatness of God consist?

A. In the infinitude of His perfections.

Q. 21. In what does the glory of God consist?

A. In His moral perfections. His natural perfections derive their real glory from His moral perfections, the former being exercised under the influence of the latter. (*p*)

CHAPTER IV.

Trinity.

Q. 1. Do the Scriptures teach the doctrine of three Persons in the Godhead?

A. They teach, that there is one God, numerically one in essence, and that, in this one God, there is a threefold subsistence or distinction, or three Per-

(*n*) Num. xxiii. 19. God is not a man, that he should lie, neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

(*o*) Job xi. 7. Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

(*p*) Exod. xxxiii. 18, 19. And he said, I beseech thee show me thy glory. And he said, I will make all my goodness pass before thee; and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

sons, the Father, the Son, and the Holy Ghost, possessing numerically the same essence, and the same perfections. This mode of existence is peculiar to the great Jehovah. In the one self-existent Being, there is a something, which is the ground of His existing as a Trinity in Unity. (*a*)

Q. 2. Why is the term person used in reference to the Trinity in the Godhead?

A. Because distinct personal attributes or properties, and acts, are ascribed to the Father, to the Son, and to the Holy Ghost; and because the three personal pronouns I, Thou, and He are in Scripture applied to them. This lays the foundation for using the term, though its meaning, when applied to the Trinity, is not the same, in all respects, as when applied to men. But no better term can be found to convey our ideas of the threefold subsistence or distinction in the Godhead, and therefore it may and should be used.

Q. 3. Is the doctrine of the Trinity taught in the Sacred Scriptures only?

A. It is—they only reveal it.

(*a*) Matt. xxviii. 19. Go ye, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.—1 John v. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.—2 Thess. iii. 5. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.—Gen. i. 26. And God said, Let us make man in our image, after our likeness.—Gen. iii. 22. And the Lord God said, Behold, the man is become as one of us to know good and evil.—Gen. xi. 7. Go to, let us go down, and there confound their language, that they may not understand one another's speech.—Isaiah vi. 8. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?—Isaiah xlviii. 16. And now the Lord God and his Spirit hath sent me.—Gal. i. 7. Grace be to you, and peace from God the Father, and from our Lord Jesus Christ.—1 Pet. i. 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ

Q. 4. Are the Father, the Son, and the Holy Ghost, each, truly and essentially Divine?

A. They are. In the Sriptures, to each Person Divine names and titles are given, Divine attributes, prerogatives and works are ascribed, Divine offices are assigned, and Divine worship and honors are paid. Surely, then, the Father must be God, the Son must be God, and the Holy Ghost must be God. (*b*)

(*b*) Jude 1. Jude the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father.—John iv. 23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.—Isaiah ix. 6. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—John i. 1. In the beginning was the word, and the word was with God, and the word was God.—John x. 13. I and my Father are one.—John xx. 28. And Thomas answered and said unto him, My Lord and my God.—Heb. i. 8. But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom.—1 John v. 20. And we know, that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life.—Rom. ix. 5. Whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed forever. Amen.—Tit. ii. 13. Looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ.—Rev. i. 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.—Rev. xvii. 14. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings.—Jer. xxiii. 6. And this is his name whereby he shall be called, the Lord our Righteousness.—Heb. xiii. 8. Jesus Christ, the same yesterday, and to-day, and forever.—Matt. xxviii. 18. And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.—Matt. xviii. 20. For where two or three are gathered together in my name, there am I in the midst of them.—John xxi. 17. And he said unto him, Lord thou knowest all things, thou knowest that I love thee.—Heb. iii. 4. For every house is builded by some man, but he that built all things is God.—Col. i. 16, 17. For by him were all things created, that

Q. 5. Is God one and three in the same sense?

A. He is not. God is three in personality, but one in essence or substance—three in one respect,

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are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him. And he is before all things, and by him all things consist.—Eph. i. 22. And hath put all things under his feet, and gave him to be the head over all things to the church.—Acts x. 42. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.—John v. 23. That all men should honor the Son, even as they honor the Father.—Heb. i. 6. And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.—Rev. v. 13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.—Acts vii. 59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.—Acts v. 3, 4. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost?—Thou hast not lied unto men, but unto God.—John iii. 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—John i. 13. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.—2 Tim. iii. 16. All scripture is given by inspiration of God.—2 Pet. i. 21. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.—1 Cor. iii. 16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?—1 Cor. vi. 19. What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?—John xvi. 13. How beit when he the Spirit of truth is come, he will guide you into all truth. for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come.—Luke xii. 12. For the Holy Ghost shall teach you in the same hour what ye ought to say.—Luke iii. 22. And the Holy Ghost descended in a bodily shape like a dove upon him.—Heb. ix. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?—1 Cor. ii. 10. For the Spirit searcheth all things, yea, the deep things of God.—Ps. cxxxix. 7. Whither shall I go from thy Spirit, or whither shall I flee from thy presence?—Job xxvi. 13. By

but one in another. The three Persons in the Godhead do not constitute one Person, neither does the one God constitute three Gods; but the three Persons exist in one God, and the one God subsists in three Persons. God is really, as well as nominally, three in Person; but not in any such sense as to be inconsistent with His being one in essence. (*c*)

Q. 6. May not the Trinity in the Godhead be illustrated by man, considering him, as some have considered him, a tripartite being, composed of body the earthy part, the soul the animal or sensitive part, and the spirit the rational or immortal part?

A. Certainly not; for these three parts, supposed to be possessed by man, make but one person, and this one person can speak of himself only in the first person, unless by a figure of speech.

Q. 7. May this doctrine be explained by considering God as one Person, acting in three different characters, as Creator, Redeemer, and Sanctifier?

A. This theory cannot be admitted; for then the distinction in the Divine essence would be merely nominal, and not real. God could not then speak of Himself by the three personal pronouns. But we find the Father, the Son, and the Holy Ghost, speaking of each other as distinct Persons, and considering

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his Spirit he garnished the heavens.—Job xxxiii. 4. The Spirit of God hath made me.—*Elsewhere the Holy Ghost is called the Spirit of wisdom and knowledge, the Spirit of promise, the Spirit of power, the Spirit of holiness, and the Holy Spirit.*—2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.—Rev. i. 4, 5. John to the seven churches which are in Asia; Grace be unto you, and peace from him which is, and which was, and which is to come; and from the seven spirits which are before his throne, and from Jesus Christ, who is the faithful Witness, and the first begotten of the dead, and the Prince of the kings of the earth.

(*c*) John v. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.—2 Cor. 13, 14. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

each other as distinct agents, having power to understand, to will, and to act. (*d*)

Q. 8. Are the three Persons in the Godhead separate, as well as distinct?

A. They are not. Things which are distinct are not always separate. This is the case with the soul and body of man, while he is alive in this world. This is the case with the faculties of the mind. They are distinct, but not separate. So it is in regard to the Persons in the Godhead.

Q. 9. Are the three Persons in the Godhead equal by nature?

A. They are the same in essence, and equal in every Divine perfection. (*e*)

Q. 10. Is there a subordination among the Persons in the Trinity?

A. There is. The Scriptures represent the Holy Ghost as subordinate to the Father and the Son, and the Son as subordinate to the Father. But this is only a subordination of office, in reference to the different parts they take in the work of man's redemption. In their official capacity, the Son is obedient to the Father, and the Holy Ghost is obedient to the Father and the Son. This gives rise to all that is said in the Scriptures of the Holy Ghost, and much that is said of the Son, as unequal to the Father. (*f*)

(*d*) 1 Pet. i. 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.

(*e*) 1 John v. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.—Philip. ii. 6. Who, being in the form of God, thought it not robbery to be equal with God.

(*f*) John xiv. 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—John xv. 16. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.—1 John iv. 9. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world that we might live through him.

Q. 11. Is the Son, the second Person in the Trinity, human as well as Divine?

A. He is. He possesses a true human body and soul, as well as a Divine nature. In Him, as a complex Person, the Divine and human natures are united—so united, that they cannot be divided, so as to make entirely distinct separate agents; and yet the Godhead and manhood are not one Person by the conversion, or the intermixture of the two natures. The union of the Divinity and humanity of Christ is such, that each nature retains its properties entire, and yet both together constitute the Person of Christ. As we speak of man, sometimes in relation to his soul, and sometimes in relation to his body, and sometimes in relation to both as united, so the Scriptures speak of Christ's Divinity and humanity, and of both as united; and they sometimes attribute to the one what belongs to the other. The Person of Christ is truly God and truly man. When in the Scriptures He is called by Divine appellatives, it is in reference to His Divinity; and when he is called by human appellatives, it is in reference to His humanity. If Christ does not possess two natures, the human and Divine, the Bible is inexplicable, and leads into the most awful and dangerous errors. (*g*)

(*g*) John i. 1, 14. In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.—Phil. ii. 6, 7. Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man.—Col. ii. 9. For in him dwelleth all the fulness of the Godhead bodily.—Matt. i. 23. Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which, being interpreted, is, God with us.—1 Tim. iii. 16. And without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—John x. 33. The Jews answered him, saying, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God.

Q. 12. How does it appear that Christ was really and properly man?

A. From the following considerations: 1. He was born of a woman; 2. He had a human body and soul, and was like other men, sin only excepted; 3. He was made under the law, moral and ceremonial, and perfectly obeyed it; 4. He increased in wisdom and stature, and in favor with God and man; 5. He hungered, thirsted, ate, drank, and conversed like other men; 6. He was subject to pain, weariness, and mortality, and finally died; and 7. He is many times expressly called man and the Son of man, by the divine writers. (*h*)

Q. 13. Will Christ continue to be God and man in one Person forever?

(*h*) Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. —Heb. vi. 26. For such a high priest became us who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.—Phil. ii. 6. Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.—Luke ii. 52. And Jesus increased in wisdom and stature, and in favor with God and man.—Matt. iv. 2. And when he had fasted forty days and forty nights, he was afterwards an hungered.—John xix. 28. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.—Mark ii. 16. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?—John iv. 7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.—Luke xxiv. 32. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?—John iv. 6. Now Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.—Mark xv. 37. And Jesus cried with a loud voice, and gave up the ghost.—1 Tim. ii. 5. For there is one God, and one Mediator between God and men, the man Christ Jesus.—John iii. 13. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

A. He will. His manhood, however, will be in its glorified state. (*i*)

Q. 14. Is the doctrine of the Trinity to be viewed, in some respects, as inexplicable and incomprehensible?

A. It is to be regarded as profoundly mysterious and above reason; but not contrary to reason, or absurd, nor more mysterious or above reason than the very being, nature, and perfections of God. These are all inexplicable and incomprehensible by finite minds. It is not to be expected that the mode of the Divine existence should be level to the comprehension of finite capacities. (*j*)

Q. 15. Wherein does the mystery in reference to the Trinity exist?

A. It does not exist in the fact, that there are three Divine Persons in the Godhead, for this is plainly revealed; but in the manner in which the three Divine Persons subsist in the Divine essence, or in the Godhead.

Q. 16. Is the mysteriousness of the triune existence of God a reason for rejecting the doctrine?

A. It is not. If we may not believe any thing respecting God which we cannot comprehend, we may not believe His existence, or His perfections, or His works, or His ways; for they are all incomprehensible by us. It becomes us, short-sighted, fallible creatures, immersed in the darkness of the fall, to bow to the instructions of Heaven. If we do not, we must abide the doom of unbelievers.

(*i*) Philip. iii. 20, 21. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

(*j*) 1 Tim. iii. 16. And without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—Job xi. 17. Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?

Q. 17. Are those persons who worship Christ idolaters if He is not God?

A. They certainly are, and to as great a degree as the Papists, who worship the Virgin Mary and canonized Saints, or the Heathen, who worship departed heroes and graven images. No being but God is, or can be, a proper object of religious worship. (*k*)

Q. 18. Are the three Persons in the Godhead, distinctly, proper objects of religious worship?

A. They are. This arises from the fact, 1. That each Person is truly Divine, and 2. That worship is represented as paid to Them, distinctly, in the Scriptures. God should be worshipped according to His personal distinction, because in this mode of existence much of His essential and peculiar glory consists, as in this way He differs from all other beings, and claims a superiority to them;—and because to each Person we are indebted for the part They take in the accomplishment of the great work of human redemption. (*l*)

Q. 19. Is the doctrine of the Trinity of great importance?

A. It is; for it relates to, and has a vastly important bearing upon, the whole scheme of salvation. The Gospel is wholly built upon it. It is, therefore, the fundamental, and an essential, article of the Christian religion.

(*k*) Exod. xx. 3—5. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them.—Matt. iv. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.

(*l*) 2 Cor. 13, 14. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.—1 Pet. i. 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.

CHAPTER V.

Purposes of God.

Q. 1. What is meant by the purposes of God?

A. By His purposes is meant His eternal and immutable pleasure, will, or choice, concerning all creatures and events, or whatever comes to pass in time or eternity.

Q. 2. Do God's purposes respect particular parts of the system separately; or the whole as connected together?

A. God does not purpose by parts. He does not purpose effects without causes, ends without means, or volitions without motives. But his purposes extend to all things in the natural and moral worlds, as one great and harmonious whole.

Q. 3. What is meant by the purposes of God in relation to what is usually called Election?

A. It means, simply, His pleasure, will, or choice, in reference to the eternal salvation of a part of mankind, through sanctification of the Spirit and belief of the truth, in distinction from the remaining part, who, by reason of their continuing in their own chosen ways of sin, and their voluntary rejection of the salvation, freely and sincerely offered to them in the Gospel, will be justly destroyed. Those who are saved are saved through holiness and faith; and those who are lost are lost through sin and unbelief. None are saved simply because they were elected; but in consequence of their embracing the Saviour, and conforming to the requisitions of the Gospel. None perish simply because they were not elected; but in consequence of their voluntarily persisting in sin, and rejecting the Saviour. The wicked are punished on account of their sins, which render them deserving of punishment.

Q. 4. In reference to man's salvation, are the purposes of God conditional, or unconditional and absolute? or do they have any respect to the atonement of Christ, or good works in men?

A. They are in a sense conditional; not, however, as grounded on God's foreknowledge of the good works of those who are saved; but as grounded on the interposition and atonement of Christ, and as involving the repentance, faith, and obedience of the subjects of salvation. The conditions performed on the part of man are to be viewed in no degree in the sense of merit, and, therefore, detract not at all from the riches of Divine grace in man's salvation. God's purposes are not founded upon the good actions of believers, but lay a foundation for them.

Q. 5. How does it appear, that God has a purpose in reference to the existence of all creatures and events, and especially in reference to the future condition of man?

A. 1. From the fact that God is the Creator, Preserver, Governor, and Disposer of all things, and must have had a purpose in reference to His own conduct; 2. From the fact that he must have had some ultimate end in all His works, which supposes design, and, consequently, an arrangement of all the parts included in the whole; 3. From the fact of His foreknowledge, for He cannot foreknow what is not certain, and nothing can be certain which is not according to His pleasure, will, or choice, all things considered; and 4. From the Sacred Scriptures. (*a*)

(*a*) Acts xv. 18. Known unto God are all his works from the beginning of the world.—Isaiah xiv. 24. 26, 27. The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?—Isaiah xlvi 10. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.—Prov. xix. 21. There are many devices in a man's heart, nevertheless, the counsel of the Lord, that shall stand.—Job xiv. 5. Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass.—Acts xvii. 26. And hath made of one blood all nations of men for to dwell on all

Q. 6. How does God execute His purposes?

A. In giving existence to all things, and in preserving, governing, and disposing of them. All crea-

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the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.—Ps. xxxiii. 11. The counsel of the Lord standeth forever, the thoughts of his heart to all generations.—Acts ii. 23. Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.—Acts xiii. 48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.—Eph. i. 4, 5. 9. 11. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame, before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of His will. Having made known unto us the mystery of His will, according to his good pleasure, which he hath purposed in himself. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.—Eph. ii. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.—Eph. iii. 11. According to the eternal purpose, which he purposed in Christ Jesus our Lord.—Rom. viii. 28. 30. And we know, that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born, among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.—Rom. ix. 11—16. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.—Rom. xi. 5. 7. Even so then at the present time also there is a remnant according to the election of grace. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.—2 Tim. i. 9. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.—2 Tim.

tures, things, and events, exist in exact accordance with the pleasure, will, or choice of God, all things considered. (*b*)

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ii. 19. Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.—1 Thess. v. 9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.—2 Thess. ii. 13. But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.—1 Pet. i. 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.—1 Pet. ii. 8. And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed.—2 Pet. i. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall.—John xiii. 18. I speak not of you all; I know whom I have chosen; but that the Scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me. —John xv. 16. 19. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

(*b*) Acts iv. 27, 28. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.—Luke xxii. 22. And truly the Son of man goeth, as it was determined; but wo unto that man by whom he is betrayed!—John xvii. 2. 6. 9. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine.—Is. xiv. 24. 27. The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?—Psalm cxv. 3. But our God is in the heavens; he hath done whatsoever he pleased.

Q. 7. Do the purposes of God militate against, interrupt, or destroy, the free moral agency of man? or take away his accountableness; or his praise-worthiness or blame-worthiness?

A. Most certainly not. Men are not like machines. Man's moral freedom consists in acting as he pleases in view of motives. A free moral agent cannot possess any other liberty. Jehovah himself possesses no other. Now every man is conscious, that the purposes of God do not at all infringe, or destroy the free voluntary exercises of his moral powers. He acts just as he chooses, and without compulsion. Praise and blame have their foundation in the nature of moral exercises. If virtuous, they are praise-worthy; and if vicious, they are blame-worthy. (*c*)

Q. 8. Does the doctrine of the Divine purposes discourage endeavors to obtain salvation in the way pointed out in the Gospel?

A. By no means. The doctrine, if I am to be saved I shall be saved, whether I work out my salvation or not, or if I am to be damned I shall be damned, let me do the best I can, is preposterous, false, and wicked. It is preposterous, because it disregards the means connected with the ends and without which the ends cannot be obtained. It is false, because contrary to the nature of things, the Divine determination, and the whole tenor of Scripture. It is wicked, because designed to bring the blame on God, and exculpate the sinner. None, therefore, ought to believe it, or practise according to it.—— On the contrary, the doctrine of Divine purposes is a ground of encouragement.

Q. 9. How do the purposes of God afford encouragement to our endeavors for salvation?

(*c*) Luke xxii. 22. And truly the Son of man goeth, as it was determined: but wo unto that man by whom he is betrayed.—Acts ii. 23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.—Is. lxvi. 3. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

A. They afford encouragement in this way: In the purposes of God are embraced the means as well as the ends. He has constituted a certain connexion between means and ends. No end can be effected without the use of the means connected with it; but if the means are used, the end will follow. This doctrine is as true in regard to Christians as to husbandmen, mechanics, and students. If a person, then, repents, believes, and leads a holy life, he will be saved. It is as certain he will be saved, as that God has any purpose; and he cannot be saved in any other way. Hence arises the encouragement to repent, believe, and live a godly life. The reasoning is this: God has ordained that there shall be no harvest without the use of means; therefore the husbandman cultivates the earth. God has purposed that there shall be no salvation without repentance, faith, and holiness of life; therefore we should repent, believe, and obey. (*d*)

Q. 10. Are the Divine purposes the rule of our conduct?

A. They are not. God's law, revealed in the Scriptures, is the only rule of our conduct. His purpose is the rule of conduct for himself, but not for man. In all our conduct, we are to act not in reference to the purposes of God, but in reference to His commands. (*e*)

Q. 11. How are the Divine purposes to be viewed and treated?

A. They are to be viewed not as arbitrary, despotic, and capricious; but as altogether reasonable and proper, and according to the good pleasure of

(*d*) Acts xxvii. 23, 24. 31. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul, thou must be brought before Cæsar; and, lo, God hath given thee all them that sail with thee. Paul said to the centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved.

(*e*) Deut. xxix. 29. The secret things belong unto the Lord our God; but those things which are revealed, belong unto us, and to our children forever, that we may do all the words of this law.

God—as the fruit of His wisdom and goodness. They are to be treated, not in a caviling manner, but with a reverential, humble, submissive, and candid spirit.

Q. 12. Is the doctrine of Divine purposes a new doctrine?

A. It is not. It is as ancient as the Bible, and is contained in the confessions of faith in the Protestant and Reformed churches generally.

Q. 13. Is it important that the doctrine of the Divine purposes should be preached and believed?

A. It is; because it is a truth which God has revealed to be believed and embraced; and because it is the only foundation of the sinner's hope of eternal life; for, had not God purposed salvation in Jesus Christ, none would ever have been saved. (*f*)

CHAPTER VI.

Creation.

Q. 1. What is meant by creation?

A. The act of giving existence. Creation is either immediate or mediate. Creation immediate is the production of something out of nothing, or where nothing existed before. Creation mediate is giving existence in a new form, or the production of something out of materials which before existed. The production of this world, in a chaotic state at first,

(*f*) Jer. xxvi. 2. Thus saith the Lord, Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them: diminish not a word.—Jer. xxiii. 28. The prophet that hath a dream let him tell a dream; and he that hath my word let him speak my word faithfully; what is the chaff to the wheat? saith the Lord.—Is. xxx. 9, 10. That this is a rebellious people, lying children, children that will not hear the law of the Lord; which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits.—2 Tim. iv. 3. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.

was creation immediate. The production of man, in his corporeal nature, from the dust of the earth, was creation mediate. This last kind of creating is sometimes termed forming, moulding, fashioning, and making. (*a*)

Q. 2. What are included in the works of creation?

A. The heavens and the earth and all things in them—all finite existences, animate and inanimate, rational and irrational, visible and invisible. (*b*)

Q. 3. Who created all things?

A. The almighty God. (*c*)

Q. 4. How did He create all things?

A. By the word of His power. By this is meant nothing more, than that He willed, or signified His pleasure, and creation took place. His power accompanied His word. (*d*)

Q. 5. How long was God in creating all things?

A. He was six days in creating them, though He could have created them in an instant of time, had he seen fit. Creation was successive in its parts, and thus gradual, though it is always instantaneous when it takes place. (*e*)

(*a*) Gen. i. 1. In the beginning, God created the heaven and the earth.—Gen. ii. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

(*b*) Col. i. 16. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him.

(*c*) Gen. i. 1. In the beginning, God created the heaven and the earth.

(*d*) Heb. xi. 3. Through faith we understand, that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear.—Ps. xxxiii. 6. 9. By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. For he spake, and it was done; he commanded, and it stood fast.

(*e*) Gen. i. 3. 11. 21. 25. 27. And God said, Let there be light; and there was light. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and

Q. 6. How long is it since the world was created?

A. According to the best chronology, it was created about 4,000 years before Christ.

Q. 7. Would there have been any more holiness and happiness in the universe had it been created sooner than it was? or would any good purpose have been answered by its earlier creation?

A. Certainly not. The reasons for creating the world 10,000 years before it was created, would have existed at that time for its creation, 10,000 years earlier still, and so on, in infinitum. Good and sufficient reasons, no doubt, existed in the mind of God for creating the world at the time He did, rather than before, or after, though he has not divulged them to us.

Q. 8. In what season of the year did the world begin to exist?

A. Most probably in Autumn. This seems to have been the fact, 1. From astronomical calculations;* and 2. From the circumstance, that everything was created in its most mature and complete state. The first fruits of the earth were brought into existence in a state of ripeness, and fit for the use of man and beast. (*f*)

Q. 9. In what state did God create all things?

A. In the most perfect state. There was no blemish in the natural or moral world. Everything came

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it was so. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind. So God created man in his own image; in the image of God created he him; male and female created he them.—Ex. xx. 11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day.

(*f*) Gen. ii. 5. And every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

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* Bedford and Kennedy, two chronologers of eminence, have attempted to demonstrate this fact by astronomical calculations.

from the hand of its Creator, perfect in its kind, and was produced, not by growth, but by mediate creation, and was so constituted as to propagate its own species. (*g*)

Q. 10. What end had God in view in creating all things?

A. The gratification of His benevolence by exhibiting His own glorious perfections in the production of holiness and happiness. In the communication of holiness and happiness, God must necessarily display His perfections; and in displaying His perfections, He must necessarily communicate holiness and happiness. God had both these objects in view in creating angels and men, and all the works of His hands. The supreme glory of God, and the supreme good of the universe, are necessarily and inseparably connected. (*h*)

CHAPTER VII.

Providence.

Q. 1. What is meant by the providence of God?

A. His upholding, governing, and disposing of all things, and directing all events, according to the counsel of His own will.

Q. 2. How does it appear that God exercises such a providence in all the universe?

A. 1. It appears from the consideration, that none

(*g*) Gen. i. 31. And God saw everything that he had made, and behold it was very good.—Gen. i. 11. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth.

(*h*) Rom. xi. 36. For of him, and through him, and to him are all things, to whom be glory forever.—Rev. iv. 11. Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created.—1 Cor. x. 31. Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God.—Prov. xvi. 4. The Lord hath made all things for himself; yea, even the wicked for the day of evil.

but God, who created, can uphold, govern, and dispose of all things with the regularity, harmony, wisdom, and goodness exhibited in them; for it is obvious that preservation requires omnipotence. The supposition that a created being is independent, or exists of itself, is absurd. Independence is an incommunicable attribute. 2. The fact that the doctrine of Divine providence has been generally received by mankind in all ages and in all countries of the world, is an evidence of it. 3. This doctrine is taught most fully in the Sacred Scriptures. (*a*)

Q. 3. In what way does God exercise His providence over the works of creation?

A. He does it either immediately or mediately. He exercises an immediate providence by His own direct and immediate agency; and He exercises a mediate providence by the instrumentality of means or second causes. God is able to manage all the concerns of the universe with or without means.

Q. 4. Is the providence of God particular, as well as general?

A. It is. His providence extends to the smallest insect, as well as to the most exalted angel; to every individual, as well as to the species, or the whole collectively; to the falling of a sparrow, and the numbering of the hairs of our heads, as well as to the

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(*a*) Heb. i. 3. Who, being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.—Col. i. 17. And he is before all things, and by him all things consist.—Ps. ciii. 19. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.—Dan. iv. 34. 55. And at the end of the days, I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing; and he doth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?—Ps. cxxxv. 6. Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places.

revolutions of empires or of worlds; to the thoughts, and affections, as well as to the external actions of intelligent creatures; and to all these creatures, things and events, whether produced with or without means. Nothing in the whole universe of God, takes place by chance or fate. (*b*)

Q. 5. Are the smallest creatures and things objects worthy of God's notice in their preservation and government?

A. Most certainly they are. If they were worthy of His notice in creation, they are worthy of His superintendence, or providential regard. And their preservation may, and doubtless does, contribute to important ends, as well as their creation.

Q. 6. Is it not derogatory to the character of the great God to suppose, that his providence is concerned in the trifling occurrences of life?

A. By no means. But it exalts and magnifies His greatness, and goodness, and wisdom, to suppose,

(*b*) Matt. x. 29, 30, 31. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore; ye are of more value than many sparrows.—Isaiah xlv. 7. I form the light and create darkness; I make peace and create evil; I the Lord do all these things.—Prov. xxi. 1. The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will.—Gen. xlv. 7. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. Jer. xxxi. 35. Thus saith the Lord which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name.—Amos ix. 9. For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.—Job v. 6, 7. 17, 18. Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble as the sparks fly upward. Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty! For he maketh sore and bindeth up; he woundeth, and his hands make whole.—2 Chron. xvi. 9. For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect towards him

that His providence is concerned in the most minute events, as well as those of the greatest magnitude, throughout His vast dominions. Frequently events, which at the time of their occurrence seem trivial, are afterwards found to be of the greatest moment.

Q. 7. What effect has the disbelief or denial of God's particular and general providence?

A. It destroys the foundation of submission, trust, hope, and prayer, and leads directly to a neglect of these important duties.

Q. 8. What effect has the belief of God's particular and general providence?

A. It leads us, 1. To see and acknowledge God in all things; 2. To feel our immediate, constant and absolute dependence upon Him, and obligations to Him; 3. To fear Him, to trust in Him, to be grateful to Him, to hope in Him, and to worship Him.

Q. 9. Has God a right to exercise a providence over the works of His hands?

A. He has. As all creatures and things are His by virtue of creation; so, He has an undoubted and inalienable right to exercise such a providence over them as His infinite wisdom and goodness shall dictate.

Q. 10. Is submission to the providence of God, at all times, a duty?

A. It is. And this duty arises from the fact, 1. That God has a right to exercise a providence over all creatures, and, 2. That His providence is wise, holy, just, and good. Were any event to take place, in which the providence of God was not concerned, submission would not be duty. And in submitting to God's dispensations, we should view them connectedly, and not singly;—in their designs and consequences, as well as in their nature. (*c*)

(*c*) Ps. cxlv. 17. The Lord is righteous in all his ways, and holy in all his works.—Isaiah xxviii. 29. This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working.—Rom. viii. 28. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.—Ps. xxxix. 9. I

CHAPTER VIII.

Angels.

Q. 1. What is the evidence of the existence of angels?

A. 1. The light of nature suggests their existence. In the works of creation, we ascend step by step from lifeless, unorganized matter to man, the lord of this lower creation. Analogy and the nature of man lead us to suppose, that the scale of existence still continues. By his body, man is allied to the beasts that perish; by his soul, he seems to be allied to spiritual and immortal beings. Hence we are led to think, that there are such.—In the works of creation, we behold a gradation of being, so far as our knowledge extends; and from analogy it would seem that this gradation continues, and that there are other beings, endowed with other and nobler powers.—People of all ages, nations, and religions, have believed in the existence of spirits, possessing faculties and dignities vastly superior to man. This general belief is an argument in favor of their existence, whether it arose from reason or from immediate revelation at first, which has been handed down by tradition, or from analogy, or from any other source. 2. The Bible gives us the fullest assurance of their existence; for it speaks of them in more than a hundred different places.

Q. 2. With what nature did God create the angels?

A. He created them spiritual, immortal, holy, excelling in knowledge, mighty in power, active, and the most noble and exalted of His intelligent creatures. (*a*)

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was dumb, I opened not my mouth; because thou didst it.—Matt. vi. 10. Thy kingdom come. Thy will be done in earth, as it is in heaven.—Matt. xxvi. 39. Nevertheless, not as I will, but as thou wilt.

(*a*) Ps. civ. 4. Who maketh his angels spirits; his ministers a flaming fire.—Luke xx. 36. Neither can they die any more,

Q. 3. What place did God assign to the angels as their residence.

A. The highest heavens, or the heaven of heavens. (*b*)

Q. 4. Are they the subjects of God's moral government?

A. Most certainly. They are subject to His laws, and accountable to Him for their conduct. And the rule of conduct, given to angels, was undoubtedly the same in substance, as that given to man in innocence. (*c*)

Q. 5. Were the angels as soon as created put upon probation?

A. They were. A term of trial was assigned to them all. Each one was to obey, or disobey, for himself. (*d*)

Q. 6. What was the consequence of their being put upon trial?

A. The consequence was, some retained their rectitude during their probationary state, and are now confirmed in holiness and happiness; others, probably through pride, rebelled against God, and ruined themselves. (*d*)

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for they are equal unto the angels; and are the children of God, being the children of the resurrection.—Matt. xxv. 51. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.—2 Sam. xiv. 20. And my Lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth.—Ps. ciii. 20. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.—Heb. i. 14. Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?

(*b*) Rev. vii. 11. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God.

(*c*) Matt. xxii. 37—40. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—Ps. ciii. 19. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.—Matt. vi. 10. Thy kingdom come. Thy will be done in earth, as it is in heaven.

(*d*) 1 Tim. v. 21. I charge thee before God and the Lord Je-

Q. 7. What does Scripture say respecting the number of the holy angels?

A. It teaches that the number is vastly great. It represents them as innumerable. (*e*)

Q. 8. What are the names given to angels in Scripture?

A. They are called spirits, angels, cherubim, seraphim, watchers, morning stars, sons of God, thrones, dominions, principalities, and powers. (*f*)

Q. 9. Why are the angels called by these different names?

A. They are called spirits, because immaterial and invisible;—angels, because agents, or messengers of Jehovah;—cherubim, because of their extensive knowledge;—seraphim, because of their holy zeal

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sus Christ, and the elect angels, that thou observe these things, without preferring one before another; doing nothing by partiality.—2 Pet. ii. 4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment.

(*e*) Heb. xii. 22. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.—Ps. lxviii. 17. The chariots of God are twenty thousand, even thousands of angels.—Dan. vii. 10. Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him.—Matt. xxvi. 53. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?—Luke ii. 13. And suddenly there was with the angel a multitude of the heavenly host, praising God.

(*f*) Heb. i. 14. Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?—Heb. i. 6. And again, when he bringeth in the First Begotten into the world, he saith, And let all the angels of God worship him.—Ezek. x. 19. And the cherubims lifted up their wings, and mounted up from the earth in my sight.—Is. vi. 2. Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.—Dan. iv. 17. This matter is by the decree of the watchers, and the demand by the word of the holy ones.—Job xxxviii. 7. When the morning stars sang together, and all the sons of God shouted for joy.—Col. i. 16. For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him.

and love;—watchers, because of their vigilance and care;—morning stars, because of their splendid nature and early creation;—sons of God, because they bear the impress of His image;—thrones, dominions, principalities, and powers, because of the exalted dignity of their nature, high elevation of character, and sublime employments.

Q. 10. What is the employment of holy angels?

A. They are employed by God in the administration of the affairs of the world, especially in ministering to them who shall be heirs of salvation. They will be subservient to Christ in the transactions of the great day of judgment, and they do now, and forever will, unite with the spirits of just men made perfect, in the worship of Heaven. But they cannot, in all respects and to the same degree as the saints, join in the song of Moses and the Lamb; for they themselves never felt the stings of sin and guilt, and never tasted the sweetness of pardoning and saving mercy. (*g*)

Q. 11. How should we regard holy angels?

A. We should love them for their moral excellence, feel grateful for their benevolent conduct towards us, respect them for their dignity and worth, and imitate them in all things which may be imitated by us.

Q. 12. Is there any Saviour provided for the apostate angels?

A. There is none; and, consequently, they must perish forever. They are now in utter despair and sorrows, being reserved in chains under darkness unto the judgment of the great day. (*h*)

(*g*) Ps. xxxiv. 7. The angel of the Lord encampeth round about them that fear him, and delivereth them.—Heb. i. 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.—Matt. xxiv. 31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.—Rev. vii. 11. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God.

(*h*) Jude 6. And the angels which kept not their first estate,

Q. 13. What are the fallen angels usually called in Scripture?

A. They are usually called devils. The one who is represented as having been an angel of pre-eminent distinction, and as the first in rebellion, and who is at the head of apostate angels, is called by other names, such as Satan, Dragon, Serpent, Angel of the bottomless pit, Abaddon, Apollyon, Accuser of the brethren, Lucifer, Beelzebub, Prince of devils, Prince of the power of the air, and god of this world. (*i*)

Q. 14. Are the apostate angels represented in the Scriptures as having an agency in this world?

A. They are. Though invisible, they greatly exert themselves, and do much mischief by leading man-

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but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.—Matt. xxv. 41. Then shall he say to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—2 Pet. ii. 14. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

(*i*) James ii. 19. Thou believest that there is one God; thou doest well; the devils, also, believe and tremble.—Job i. 12. And the Lord said unto Satan, Behold all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.—Rev. xii. 9. And the great Dragon was cast out, that old Serpent, called the Devil, and Satan, which deceiveth the whole world, he was cast out into the earth; and his angels were cast out with him.—Rev. ix. 11. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.—Rev. xii. 10. And I heard a loud voice saying in heaven, Now is come salvation, and strength; and the kingdom of our God, and the power of his Christ; for the Accuser of our brethren is cast down, which accused them before our God day and night.—Is. xiv. 12. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!—Matt. xii. 24. But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub, the Prince of the devils.—Eph. ii. 2. Wherein in time past, ye walked according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience.—2 Cor. iv. 4. In whom the god of this world hath blinded the minds of them which believe not.

kind into sin. Satan tempted Eve, tempted Christ, and instigated Judas to betray his Master. He is spoken of more frequently in the Bible than any other single agent except God the Father, the Saviour, and the Holy Ghost, and always as engaged in evil devices or works. (*j*)

Q. 15. What is the number of fallen angels?

A. It is immensely large. (*k*)

Q. 16. Ought the Scriptural account of the devils to be believed?

A. It ought most assuredly. 1. There is nothing absurd in it. We can conceive of devils as easily and as clearly as we can of holy angels, or of any invisible being whatever. 2. It is the account which God has given. 3. There is the same reason to believe it, that there is to believe the account of holy angels. And, 4. It is very particularly intermixed with the history of Jesus Christ. There is therefore no reason for rejecting it, but all reason for believing it.

Q. 17. What is the consequence of a denial of the doctrine of fallen angels?

A. It leads to infidelity—to the rejection of the main truths of the gospel, viz. the fall of man, recovery by Jesus Christ, the day of judgment, and final retribution. And the same principle of interpretation would justify the denial of the existence of good angels, of departed spirits, of Peter, Paul and John, of Christ, and of God.

(*j*) Gen. iii. 13. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The Serpent beguiled me, and I did eat.—Matt. iv. 1. Then was Jesus led up of the spirit into the wilderness, to be tempted of the Devil.—John xiii. 2. And supper being ended, (the Devil having now put into the heart of Judas Iscariot, Simon's son, to betray him.)—1 Pet. v. 8. Be sober, be vigilant; because your adversary, the Devil, as a roaring lion, walketh about, seeking whom he may devour.—Luke xxii. 31. And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat.

(*k*) Mark v. 9. And he asked him, What is thy name? And he answered, saying, My name is Legion; for we are many.

Q. 18. How ought we to regard apostate angels?

A. We ought to hate their character, to condemn all their conduct, to fear their evil devices, to resist their wicked temptations, and to flee their unholy examples.

CHAPTER IX.

Creation and Primitive State of Man.

Q. 1. When did God create man?

A. Before the Christian era 4004 years; at the close, or on the latter part, of the sixth day from the commencement of the creation of the world. He was the last of God's created works. (*a*)

Q. 2. In what state did God create mankind?

A. He created them male and female, and in His own image, that is, intelligent and holy, and thus resembling in a degree their Creator, in His natural and moral perfections; He created them in the state of maturity, in full vigor of body and mind, in perfect felicity, and but little inferior in nature or order to the angels, and made them lord of creation, and capable of perpetual progression in knowledge, holiness and happiness. (*b*)

Q. 3. Is man a simple, or a compound being?

(*a*) Gen. i. 27. 31. So God created man in his own image; in the image of God created he him; male and female created he them. And God saw every thing that he had made, and behold it was very good. And the evening and the morning were the sixth day.

(*b*) Gen. i. 27. So God created man in his own image; in the image of God created he him; male and female created he them.—Eccl. vii. 29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.—Eph. iv. 24. And that ye put on the new man, which after God is created in righteousness and true holiness.—Gen. i. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing, that moveth upon the earth.—Ps. viii. 5. For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

A. He is a compound being, having a body and soul. He possesses a completely organized body, formed of the dust of the earth, with the senses of feeling, tasting, smelling, hearing, and seeing; and a rational soul, a pure, uncompounded, spiritual nature, having understanding, affections, and will. (*c*)

Q. 4. What is the duration of man's existence?

A. His body is mortal, and of short continuance; but his soul is immortal—endless in its existence. (*d*)

Q. 5. What relation does man sustain to this lower world?

A. He sustains the relation of its constituted head and lord. (*e*)

Q. 6. What was the place of residence, and the condition of the first human pair?

A. They were placed in the garden of Eden, or the earthly paradise, in the enjoyment of every terrestrial good. (*f*)

(*c*) Gen. ii. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.—Eccl. xii. 7. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

(*d*) Ps. xc. 10. The days of our years are threescore years and ten, and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.—Matt. x. 28. And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.—Eccl. xii. 7. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.—Luke xx. 36. Neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection.

(*e*) Gen. i. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.—Ps. viii. 6. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.

(*f*) Gen. ii. 8, 9. And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree, that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Q. 7. In what did the chief happiness of man consist in his primitive state?

A. In knowing, loving, serving, and enjoying God his Creator, Preserver, and Benefactor.

Q. 8. Were our first Parents put upon probation, as it respects their moral conduct, immediately after they were created?

A. They were. As soon as life commenced, their moral trial commenced. (*g*)

Q. 9. In what relation did Adam, our first Progenitor, stand to his posterity?

A. He stood in relation to them as their natural head, (they descending from him by ordinary generation,) and also as their federal or representative head, as it respects their moral state. (*h*)

CHAPTER X.

Rule of Obedience and Life to Man in his primitive State.

Q. 1. What rule of obedience and life did God give to our first Parents, in the state in which they were created?

A. He gave them what is usually denominated the moral law, which has its foundation in the nature and relation of intelligent beings. This arises solely from the character of God and mankind, and the relations they sustain to Him, and to one another.

(*g*) Gen. ii. 15—17. And the Lord God took the man, and put him into the garden of Eden, to dress it and keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayst freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

(*h*) Rom. v. 18, 19. Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners; so by the obedience of one, shall many be made righteous.

Q. 2. What is the nature or character of this law?

A. It is spiritual and perfect;—extends to all the thoughts, affections, desires, purposes, words, and actions of men;—can never be abated, altered, or repealed;—but is wholly immutable, and as durable as the existence of God and man. (*a*)

Q. 3. How was the moral law at first delivered to mankind?

A. It was written on their hearts—impressed upon their consciences; so that, by a proper use of their rational and moral faculties, they might have attained to a knowledge of their duties. The Creator may also have particularly instructed our first Parents in this respect. (*b*)

Q. 4. What obedience to this law does God require?

A. He requires universal, perfect, perpetual and personal obedience. (*c*)

Q. 5. What is the sanction of this law?

A. Eternal happiness to the obedient, and eternal misery to the disobedient. The tenor of the law is, obey and live, disobey and die. This sanction was necessary in order to give force and efficacy to the law. (*d*)

(*a*) Ps. cxix. 96. I have seen an end of all perfection; but thy commandment is exceeding broad.—Rom. vii. 12. Wherefore the law is holy, and the commandment holy, and just, and good.—Matt. v. 17. Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil.

(*b*) Rom. ii. 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another.

(*c*) Gal. iii. 10. For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.—Ezek. xviii. 4. The soul that sinneth, it shall die.

(*d*) Rom. vi. 23. For the wages of sin is death.—Matt. xxv. 46. And these shall go away into everlasting punishment; but the righteous into life eternal.—Lev. xviii. 5. Ye shall therefore keep my statutes and my judgments; which if a man do, he shall live in them: I am the Lord.

Q. 6. Is every deviation from this rule of obedience sin? and, consequently, dangerous?

A. It is. Whatsoever transgresses this law, either in thought, word, or action, is sin, and exposes the transgressor to its penalty. (*e*)

Q. 7. Does sin consist in the external action, or in the state of the heart, whence the action proceeds?

A. All sin proceeds from the heart. A person is good or bad, according to his heart. The reason why wicked men and devils are criminal in their actions is, that they flow from a sinful heart. (*f*)

Q. 8. Are all sins equally criminal?

A. They are not. Some sins are more aggravated than others, 1. From their nature, 2. From the character of the person offending or offended, and, 3. From other circumstances.

Q. 9. In what is the moral law summarily comprehended?

A. It is briefly comprised in the ten commandments, written by the finger of God upon two tables of stone, and delivered to Moses on mount Sinai with awful majesty, solemnity and glory. (*g*)

(*e*) 1 John iii. 4. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.—Ezek. xviii. 4. The soul that sinneth, it shall die.—James i. 15. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

(*f*) 1 Sam. xvi. 7. For man looketh on the outward appearance, but the Lord looketh on the heart.—Matt. xv. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

(*g*) Exod. xix. 18, 19. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.—Exod. xxxi. 18. And he gave unto Moses, when he had made an end of communing with him, upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Exod. xx. 3—17.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the

Q. 10. What distinction is there in the two tables of this law?

A. The former contains the first four commandments, which comprise our duty to God;—the latter contains the last six commandments, which include our duty to ourselves, and to our fellow creatures.

Q. 11. What is the summary of these ten commandments?

A. Supreme love to God, and impartial love to mankind. This seems to be a brief exposition of the whole moral law, which is fulfilled in pure, disinterested love. (*h*)

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earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.

V. Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

(*h*) Matt. xxii. 37—40. Jesus said unto him, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—Rom. xiii. 10. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.

Q. 12. Did God give to our first Parents any test of their obedience, in addition to the moral law?

A. He did. He gave them a positive precept or law,* prohibiting them to eat of the fruit of the tree of knowledge of good and evil, which stood in the midst of the garden of Eden. (*i*)

Q. 13. What was the design of this prohibition?

A. It was designed as a test of their conduct, upon which was suspended their eternal state. (*j*)

CHAPTER XI.

Apostasy, Depravity, and Lost State of Man.

Q. 1. What is meant by the apostasy of our first Parents?

A. Their falling from original moral rectitude. (*a*)

Q. 2. In what way did our first Parents apostatize?

A. By violating the command of God in eating the forbidden fruit. (*b*)

(*i*) Gen. ii. 16, 17. And the Lord God commanded the man, saying, Of every tree of the garden thou mayst freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it.

(*j*) Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.—Rom. vi. 23. For the wages of sin is death.—Ezek. xviii. 4. The soul that sinneth, it shall die.

(*a*) Eccl. vii. 29. Lo, this only have I found, that God hath made man upright, but they have sought out many inventions.

(*b*) Gen. iii. 6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.

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* The distinction between moral and positive laws and duties seems to be this, viz. moral laws or duties are founded in the nature or relation of beings, made known by the light of nature; positive laws or duties are founded in the relation of beings, discoverable by Divine revelation only. As good a reason, no doubt, exists in the Divine mind for the one as the other.

Q. 3. Was their eating the forbidden fruit a great sin?

A. It was; because by doing it they sinned against the clearest light, and the most powerful motives, being unthankful and discontented, believing the Tempter rather than God, and thus bringing upon themselves the greatest evils.

Q. 4. How long did our first Parents continue in the state in which they were created?

A. It is impossible to determine exactly. The time probably was short.

Q. 5. How did the apostasy of Adam affect his posterity? or what was the connection between him and them?

A. By Divine constitution, Adam was their federal or representative head. If he obeyed, his posterity would be holy, or morally upright. If he disobeyed, they would be sinful, or morally depraved. (*c*)

Q. 6. Was Adam the cause of the depravity or sinfulness of his posterity?

A. No. He was merely the occasion of it.

Q. 7. Are Adam's posterity guilty of his particular sin in eating the forbidden fruit?

A. Certainly not, if by this phrase is meant, that they are culpable for his act in eating the forbidden fruit. Moral actions, holiness and sin, are personal, and are not transferable. The sins of Adam and of his posterity, are perfectly distinct, and must of necessity be so,—as distinct as his volitions and theirs.

Q. 8. Is it just to represent Adam as chargeable with all the sins of the human race?

A. Certainly not. Adam is properly culpable for no sins but his own. The sins of his posterity are properly theirs. To cast the blame of our sins, therefore, upon Adam, and exculpate ourselves, is wicked and cruel, and savors of great impiety. (*d*)

(*c*) Romans v. 12. Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—19. For as by one man's disobedience many were made sinners.

(*d*) Ezek. xviii. 2, 3. 20. What mean ye, that ye use this

Q. 9. What is meant by original sin?

A. In the common language of theological writers it means native depravity, or the innate sinfulness of the human heart; though it is sometimes used to mean the sin which Adam committed in eating the forbidden fruit, and to mean this, because it was that sin, which, by Divine constitution, decided the moral character, or was the occasion of the native depravity, of all his posterity.

Q. 10. Does the Bible teach the native depravity of mankind? or that whenever they begin to act as moral agents, they act sinfully?

A. It does; and in the following ways. 1. The Bible teaches the doctrine of native depravity, by teaching the depravity of the whole human race. The fact that none of mankind ever fail of sinning till renewed by divine grace is more than probable proof that they are naturally averse to good and prone only to evil. (*e*) 2. The Bible teaches native depravity, by teaching that infants need a Saviour. All of the human race, infants as well as others, who are ever admitted to heaven, will ascribe their salvation to Christ. But this they cannot do, unless they had

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proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.—Deut. xxiv. 16. The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin.—Hosea xiii. 9. O Israel, thou hast destroyed thyself; but in me is thine help.

(*e*) Romans v. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—Rom. iii. 10—12. As it is written, There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one.—Eccl. vii. 20. For there is not a just man upon earth, that doeth good and sinneth not.

been the subjects of sin and condemnation. Infants then are depraved. (*f*) 3. The Bible teaches native depravity, by teaching the baptism of infants. Baptism represents the washing of the soul from sin and pollution by the blood of Christ, applied by the Holy Spirit in His purifying influences. If then children are not depraved, their baptism is an insignificant rite. (*g*) 4. The Bible teaches native depravity, by teaching the necessity of the spiritual regeneration of all mankind, children as well as others, in order to their admission into heaven. All then are naturally unholy. (*h*) 5. The Bible teaches native depravity, by teaching that sin is the source of all the natural evils of this life, and even of death itself. These evils come upon all men, children as well as adults. All are, therefore, the subjects of moral evil. (*i*) 6. The Bible teaches native depravity, by express declarations. (*j*)

(*f*) Matt. ix. 12. But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.—Luke xix. 10. For the Son of man is come to seek and to save that which was lost.—Rev. i. 5, 6. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.

(*g*) Acts xvi. 15. 33. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there.—And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

(*h*) John iii. 5, 6. Jesus answerod and said unto him, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God; That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

(*i*) Gen. iii. 16, 17. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.—Rom. v. 12. Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.

(*j*) Ps. li. 5. Behold I was shapen in iniquity; and in sin did

Q. 11. Does the depravity of man destroy his moral agency?

A. It does not. He has the very same faculties of mind which Adam had before he fell, and is, therefore, just as much bound to love God with all the heart, and his neighbor as he ought to love himself, as Adam was before he fell.

Q. 12. What is the degree of man's depravity?

A. It is entire or total. I. By this is not meant, 1. That mankind are as bad as they can be; for they are greatly restrained; or 2. That they all are equally wicked; for some are worse than others; or 3. That they are destitute of everything useful and lovely in society; for many are possessed of very amiable and useful natural qualities; or 4. That their natural or intellectual faculties are destroyed; for these remain; or 5. That they have not the natural affections of gratitude, sympathy, pity, humanity, and the like; for all mankind, whether holy or unholy, possess these in common. But II. By this is meant, that mankind by nature are entirely destitute of holiness or moral goodness, and are sinful so far as their affections and actions partake of a moral nature. If this be not a fact, it will be difficult to point out the difference between a saint and a sinner, as the least degree of holiness gives a person the character of a saint.

Q. 13. How does it appear that all men are thus depraved?

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my mother conceive me.—Job xiv. 4. Who can bring a clean thing out of an unclean? not one.—Job xv. 14. What is man that he should be clean? and he which is born of a woman, that he should be righteous?—John iii. 6. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. —Ps. lviii. 3. The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies.—Prov. xxii. 15. Foolishness is bound in the heart of a child.—Isaiah xlviii. 8. For I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb.—Gen. viii. 21. For the imagination of man's heart is evil from his youth.—John iii. 6. That which is born of the flesh is flesh.—Romans viii. 7. Be cause the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

A. From experience, observation, history, and the word of God. 1. We all are conscious, if we carefully examine ourselves, that our hearts, naturally, are not right with God, but are opposed to him, and to that which is good. 2. The conduct of those of mankind, who are in an unrenewed state, which we witness in them from time to time, proves their entire depravity. 3. The history of the world is but little else than a history of evil devices and crimes. 4. The Scriptures are explicit in teaching man's entire depravity, in various passages. (*k*)

Q. 14. What are the consequences of man's depravity?

A. 1. The loss of communion with God. 2. The toils and sorrows of this life. 3. The death of the body. 4. The exposure of all men to the miseries of hell forever. And, 5. The actual endurance of these by the finally impenitent. (*l*)

(*k*) Gen. vi. 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.—Romans viii. 7, 8. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.—John v. 42. But I know you, that ye have not the love of God in you.—Romans vii. 18. For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not.—1 Cor. ii. 14. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

(*l*) Gen. iii. 24. 16, 17. So he drove out the man; and he placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way to keep the way of the tree of life. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.—Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.—Gen. iii. 19. For dust thou art, and unto dust shalt thou return.—Gal. iii. 10. For as many as are of the works of the law, are under

Q. 15. Of what consequence are the doctrines of man's apostasy, depravity, and lost state?

A. They lie at the very foundation of the religion of the Bible. They ought, therefore, to be properly understood, and firmly believed.

CHAPTER XII.

Atonement.

Q. 1. What is meant by the atonement?

A. The provision made for the salvation of sinners of the human race by the sufferings and death of Jesus Christ.

Q. 2. In what does this provision consist?

A. 1. It does not consist in Christ's literally discharging the debt of sin, considering it as in the light of a pecuniary debt, due from man to God; for sin is not to be reckoned as a debt in reality, but as a crime. When spoken of as a debt, it is merely in a figurative sense. Besides, if sin be reckoned as a pecuniary debt, and this debt be discharged, then the sinner has an undoubted right to freedom from the evil of sin, both in the present and future life, and can demand it as a matter of justice, whether his heart be right with God or not. But this none will pretend. 2. Neither does this provision for man's salvation consist in a literal transfer of man's sins to Christ, nor of His righteousness to man. For if the sins of men are thus transferred to Christ, then He is sinful, and men are free from sin; or if the righteousness of Christ is thus transferred to men, then they are holy, and He is destitute of holiness. But the sinner is as guilty and ill-deserving as though Christ had

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the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them.—2 Thess. i. 9. Who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power.—Matt. xxv. 4. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

not died. Indeed, sin and holiness are personal, and, therefore, not literally transferable. Debts may be transferred, but sins and crimes, in the very nature of things, cannot in reality be transferred. But, 3. This provision for man's salvation does consist in Christ's dying in our stead, and thereby satisfying Divine justice, and making known the righteousness of God, so that He can be just while He grants pardon and salvation to all who believe. (*a*)

Q. 3. Did Christ endure the same kind and quantity of sufferings, that would have been endured by sinners had He not died for their redemption?

A. Certainly not. He was not troubled with inimical feelings to God,—was not burdened with a guilty conscience,—was not afflicted with utter and absolute despair. On account of Christ's greatness, dignity, and worth, which take their character from His whole Person, uniting as it does the Divine and human natures, it was not necessary, that He should suffer so great a quantity of evil, as all mankind must

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(*a*) Rom. iii. 25, 26. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus.—Heb. ii. 10. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. —Isaiah liii. 5. 10, 11. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.—Rom. v. 10. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.—Philip. ii. 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.—Heb. ii. 14. Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.

have justly suffered had they perished in their sins. The death of Christ was a substitute for the just punishment of sinners, inasmuch as it answered the same great ends in God's moral government. His sufferings sufficiently manifested the demerit of sin, and God's holy abhorrence of it; and in this way Christ did not destroy the law, but fulfilled it. The dignity and authority of the Lawgiver are vindicated, justice is satisfied, and a way is opened for the free and consistent exercise of mercy to man, guilty and ill-deserving.

Q. 4. Were Christ's sufferings bodily or mental, or both?

A. They were both, though chiefly mental; and in these the atonement principally consisted. (*b*)

Q. 5. Did Christ suffer in His human or Divine nature, or both?

A. He suffered in His human nature, body and soul only. The Divine nature, however, enabled Him to endure the evils that were laid upon Him, and, by its connection with the human nature, added unspeakable worth to His sufferings; for these take their character and value from the whole complex Person of Christ.

Q. 6. Were the sufferings of Christ great and distressing?

A. His sufferings of body were severe, but the agony of His spirit exceeded all human comprehension.

(*b*) 1 Pet. iii. 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.—Is. liii. 10. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.—Luke xxii. 44. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.—Matt. xxxvi. 38. Then said he unto them, My soul is exceeding sorrowful, even unto death. —Matt. xxvii. 46. And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Q. 7. Are the sufferings of Christ to be viewed as punishment inflicted upon Him?

A. By no means. An innocent being may suffer, but cannot, strictly speaking, be punished. Punishment supposes criminality, and is the infliction of natural evil or misery for the commission of moral evil or sin. Christ may, however, be considered as bearing, in a sense, the punishment of our sins.

Q. 8. Why was the atonement of Christ necessary.

A. 1. It was not necessary to render God benevolent; for He ever has been, and ever will be benevolent to all His creatures, susceptible of pleasure and pain, whatever their character may be in reference to holiness. 2. But it was necessary, that God might show His hatred to sin, and love to holiness, and that He might be honorable and just, and still be merciful. If God were to pardon without an atonement, where would be an exhibition of His hatred to sin and love to holiness? for His conduct would in nowise show it;—where would be His regard to His character, law, and government? for there would appear to be a total disregard of them. (*c*) 3. That the atonement was necessary may be argued from the fact that Christ died to effect it. It is not to be supposed, that the Father or the Son would have consented to this, had it not been absolutely necessary. (*d*) 4. That the atonement was necessary is evident from express testimony of the Bible. (*e*)

(*c*) Rom. iii. 25, 26. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus.

(*d*) John i. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—Matt. xxvi. 39. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.—Heb. ii. 10. For it became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

(*e*) Lev. xvii. 11. For the life of the flesh is in the blood; and

Q. 9. Will not repentance and future obedience sufficiently atone for transgression, or be an adequate ground of pardon?

A. Certainly not; for they can make no atonement. Repentance cannot change the nature of sin, nor annihilate it, nor repair the injury it has done. Present and future obedience cannot obliterate past crimes and mischief. Past obedience can as well atone for present and future sins, as present and future obedience can atone for past sins.

Q. 10. How extensive is the atonement?

A. It is general, and extends in its sufficiency to all the human family.

Q. 11. How does this appear to be the case?

A. 1. From the character of Christ. The Saviour is a being of infinite dignity and worth. Hence His sufferings and death are of infinite value and efficacy; and hence the atonement is sufficient for all mankind. To conclude otherwise, would be derogatory to the glorious character of the Redeemer. 2. The atonement from its nature appears to be as sufficient for all, as for a part of the human race. It is that, on account of which God can consistently dispense grace to the guilty—can be just, and still the justifier of all who believe, however large the number. 3. This doctrine may be proved from the commands, invitations, and exhortations of Scripture. God is sincere in all his dealings with men. Consequently, he would not command, invite, and exhort all to accept of salvation, if it were not provided for

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I have given it to you upon the altar, to make atonement for your souls; for it is the blood that maketh an atonement for the soul.—Heb. ix. 22. And almost all things are by the law purged with blood; and without shedding of blood is no remission.—Rev. vii. 14. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.—Eph. i. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.—Rev. v. 9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.

them. The inference, then, is, that the atonement is sufficient for all. (*f*) 4. Another argument to prove the sufficiency of the atonement, is the command, given in the Scriptures, to pray for all men. God would not command us to pray for all men, unless salvation were provided for all. (*g*) 5. The Scriptures teach this doctrine by express declarations. (*h*)

Q. 12. Was there any being in the universe, who could make an atonement, but the Son of God?

A. It would seem not. A mere creature certainly cannot make an atonement; for all he can do, he is bound to do as for himself. Among all the variety of beings in the universe, Christ alone has power to lay down his life, and to take it again. This arises from the circumstance, that He is Divine and human. And it is a combination of these two natures, which alone

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(*f*) Mark xvi. 15, 16. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.—Acts xvii. 30. And the times of this ignorance God winked at, but now commandeth all men everywhere to repent.—Is. xlv. 22. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.—Is. lv. 1. Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price.—Rev. xxii. 17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take of the water of life freely.

(*g*) 1 Tim. ii. 1. I exhort, therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men.

(*h*) 1 John ii. 2. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.—Heb. ii. 9. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.—1 Tim. ii. 6. Who gave himself a ransom for all, to be testified in due time.—2 Cor. v. 14, 15. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.—John i. 29. Behold the Lamb of God, which taketh away the sin of the world.

qualifies Him to make an atonement. In the work of mediation, Christ acts according to both his natures. With each nature, He performs that part which is peculiarly appropriate to it. (*i*)

Q. 13. Why was the incarnation of Christ necessary?

A. It was necessary, that Christ might be capacitated to suffer and die in the same nature which had sinned, and thus make an atonement. (*j*)

Q. 14. If the atonement is sufficient for the salvation of all men, why are not all men actually saved?

A. Because they do not comply with the condition on which salvation is offered. Opposition to God, impenitency, and an evil heart of unbelief, are the only obstacles in the way of the salvation of any. If sinners perish then, they will have none to blame but themselves. (*k*)

Q. 15. Is there a difference between atonement and redemption, as the words are commonly used?

(*i*) John x. 17, 18. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.

(*j*) Heb. ii. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.—Heb. ix. 14, 15. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

(*k*) Rom. iii. 19. Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.—Luke xiii. 3. I tell you, Nay; but except ye repent, ye shall all likewise perish.—Mark xvi. 16. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.—John v. 40. And ye will not come to me that ye might have life.—John iii. 19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

A. There is. Atonement is for sin; redemption is from sin and suffering. We may distinguish between atonement and the application of atonement, but not between redemption and the application of redemption. We may pray for redemption, but not for atonement. Sometimes, however, the word redemption is used in Scripture as including atonement for sin, as well as deliverance from sin and suffering.

Q. 16. Is it important to distinguish between atonement and redemption in their strict sense?

A. It is very important. Not to do this lays the foundation for great errors. Make this distinction, and none would ever infer the doctrine of universal salvation from the general extent of the atonement. There is a wide difference between an entertainment's being made, and the partaking of this entertainment. So there is a wide difference between the sufficiency of the atonement and its efficiency. It is sufficient for the whole world; but it is efficient to the salvation of those only who repent and believe. Its sufficiency depends upon its nature; but its efficiency depends upon its application, by the Spirit of God.

Q. 17. Is the atonement a fundamental doctrine of the gospel?

A. It is. Belief in Christ as a propitiatory sacrifice for sin, our substitute substantially for the penalty of the law, is urged in the Scriptures, as an indispensable condition of salvation. Christ crucified is the theme and glory of the gospel. (*l*)

(*l*) John xiv. 6. Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me. —Acts iv. 12. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.—1 Cor. i. 23, 24. But we preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God.— 1 Cor. ii. 2. For I determined not to know anything among you, save Jesus Christ and him crucified.—Gal. vi. 14. God forbid that I should glory, save in the cross of our Lord Jesus

Q. 18. Is the doctrine of atonement taught by revelation only, or is it a dictate of reason, or of the light of nature?

A. Reason and the light of nature can give no information on this subject. The doctrine of atonement is derived wholly from the Sacred Scriptures. And it is this which peculiarly distinguishes Christianity from Deism, Mohamedanism, Paganism, and all other religions. None, therefore, who reject the atonement ought to be considered as believers in the religion of Christ.

CHAPTER XIII.

Regeneration.

Q. 1. In what does the new birth or regeneration consist?

A. 1. It does not consist in baptism by water, nor in external reformation of manners, nor in conversion from one religious sect or denomination to another, nor in the communication of any new natural faculties to the soul, nor in any succession of terrors or consolations, nor in any revelation or impression of God's purpose to save, nor in a modification of any religious opinions, nor in mere conviction of sin. But, 2. It does consist in a radical holy change in the affections of the heart, or in the commencement of holiness in the soul. Regeneration is a moral and not a physical change. (*a*)

Q. 2. Does regeneration render the soul completely holy?

Christ, by whom the world is crucified unto me, and I unto the world.

(*a*) 1 John iv. 7. Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God.—2 Cor. v. 17. Therefore if any man be in Christ, he is a new creature, old things are passed away, behold all things are become new.—Eph. iv. 22—24. That ye put off concerning the former conversation, the old man which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.

A. It does not. The soul is sanctified but in part in this state of existence—it does not become perfect in holiness till at death. It is contrary to Scripture to suppose that any arrive at sinless perfection in this life. (*b*)

Q. 3. Is regeneration instantaneous or progressive?

A. It is instantaneous. There is no time when, in a spiritual sense, a person is neither dead nor alive, neither a saint nor a sinner, neither for Christ nor against Him. Of course, there was a moment of time, when the renewed in heart became changed. Regeneration, or the commencement of holiness in the soul, is, consequently, instantaneous. This idea seems to be taught also by the language frequently used in Scripture to represent regeneration, as 'passing from death unto life,' 'new birth,' 'new creation.' These events—resurrection to life, birth, creation—are sudden and instantaneous. God, however, may employ a longer or shorter time in preparing the soul by the operations of His Spirit for the reception of the divine life.——What is termed sanctification, or the increase of holiness in the soul, is progressive. The subject of it goes on from one degree of grace to another, until he becomes wholly conformed to the divine law, and is perfectly prepared for heaven.

Q. 4. Is the time when regeneration takes place always known to its subjects?

A. It frequently is known, though not always. The experience of Christians differs in this respect. (*c*)

Q. 5. Is regeneration indispensably necessary to salvation?

(*b*) Eccl. vii. 20. For there is not a just man upon earth, that doeth good, and sinneth not.—Job ix. 20. If I justify myself, mine own mouth shall condemn me; if I say I am perfect, it shall also prove me perverse.—Rom. vii. 24. O wretched man that I am, who shall deliver me from the body of this death?—1 John i. 8. 10. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us.

(*c*) Acts ii. 41. Then they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls.

A. It is, for the following reasons.

1. None but holy beings can be happy in heaven, where all is holiness. The unrenewed in heart would be totally disqualified and incapacitated for the employments and enjoyments of the heavenly world, because of their entire sinfulness and disrelish of everything holy. 2. Were the unregenerate admitted to heaven, God could not behold them with approbation and delight. But He will approve, and take complacence in all those that dwell in His presence. Hence the wicked must be changed in heart, in order to become inhabitants of heaven. 3. The Scriptures impliedly and expressly declare, that none but the regenerate shall see the kingdom of God. (*d*)

Q. 6. Does this change take place after death?

A. It does not. This life is the only day of grace and probation allotted to man; the next is a state of retribution. There will be no alteration in the character of men after death. (*e*)

Q. 7. Who is the Author of regeneration?

A. God the Holy Ghost. He is the great and efficient Agent in regeneration. (*f*)

(*d*) John iii. 3. 7. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Marvel not that I said unto thee, Ye must be born again.—Heb. xii. 14. Follow peace with all men; and holiness, without which no man shall see the Lord.—Gal. vi. 15. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.—Rom. viii. 7, 8. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.—1 Cor. ii. 14. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.

(*e*) Rev. xxii. 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.—Eccl. ix. 10. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

(*f*) Ezek. xxxvi. 26. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.—

Q. 8. Does God act as a sovereign in regenerating the hearts of men?

A. He does. He renews whom, and at what time, and by what means, He pleases. (*g*)

Q. 9. Is the moral freedom of man destroyed or impaired in regeneration?

A. It is neither destroyed nor impaired. God does not act upon man as a mere machine. The Divine influence is adapted to the nature of the soul. The Holy Spirit operates upon the understanding, affections, and will, according to the essential properties and laws of each, and without doing violence to the principles of man's intelligent and moral nature. Divine agency, though above our comprehension, is, nevertheless, real and consistent with human freedom. Sinners are perfectly conscious, that in the change effected in regeneration, they are free from compulsion, and exercise a perfect moral agency.

Q. 10. Is the influence of the Holy Spirit in regeneration special or common?

A. It is special. That it is not common every day's experience proves. Were this the case, all men would be regenerated. This, however, is very far from being the fact. That it is special is evident, because it is imparted to some and not to others, and because it produces effects which are not common to mankind in general. It is often called irresistible, not in the sense of unresisted, but in the sense of overcoming all resistance; God makes the subjects of it willing in the day of His power. The

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John i. 13. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.—Tit. iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

(*g*) Rom. ix. 16. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.—1 Cor. iii. 6, 7. I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.—James i. 18. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

common influence of the Spirit, to whatever degree extended, leaves the heart unwilling to be saved upon the terms of the Gospel; but His special influence, however low in degree, makes the heart willing to accept of his salvation. (*h*)

Q. 11. Why is the influence of the Spirit necessary to change the heart?

A. Not because man has not a capacity, that is, all the natural faculties requisite; but because he will not receive and obey Christ. It is his disaffection to God, and his unwillingness to do his duty, which render the influences of the Spirit necessary. This necessity, therefore, so far from excusing his impenitence, is the strongest evidence of his criminality. (*i*)

Q. 12. Is man active, or passive, in regeneration?

A. In one sense he is active, and in another sense he is passive. He acts freely, while he is acted upon by the Holy Spirit. There is a sort of coincidence in the divine and human agencies, though not, in strictness of language, a co-operation. This is evident from the consideration, that man is required to make himself a new heart, and that God gives the new heart. (*j*)

Q. 13. What are the evidences of regeneration?

A. Little or no evidence of regeneration is to be derived from an apprehended ability to specify the time, place, manner, and other circumstances of the change. The principal evidences are, 1. A heart-felt sense that the doctrines of the Bible are true

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(*h*) Ps. cx. 3. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning thou hast the dew of thy youth.

(*i*) John v. 40. And ye will not come to me, that ye might have life.

(*j*) Ezek. xviii. 31. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? —Ezek. xxxvi. 26. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.— Philip. ii. 12, 13. Work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his good pleasure.

and excellent; 2. A delight in religious company and conversation; 3. Enjoyment in public, private, and secret worship; 4. Pleasure in reading the Bible and other religious books, and in meditating upon divine subjects; 5. Joy at the prosperity of Zion, and a desire that the cause of Christ should flourish and triumph; 6. Humility and meekness in deportment; 7. Benevolence to all men, and love of complacency towards Christians; 8. Hatred of sin and love of holiness, and a supreme and habitual desire after it; and 9. Obedience to the commands of God in daily life. (*k*)

Q. 14. Do the renewed in heart ever entertain doubts of their regeneration?

A. They do; and their doubts arise either, 1. From their not understanding in what regeneration consists; or 2. From the great remaining sinfulness of their hearts; or 3. From the weakness of their Christian graces; or 4. From misjudgment respecting the nature of their religious affections; or 5. From constitutional melancholy or infirmity. But when under these doubts, it becomes Christians to examine

(*k*) John iii. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. —Rom. viii. 14. 16. For as many as are led by the Spirit of God, they are the sons of God. The Spirit itself beareth witness with our spirit, that we are the children of God.—Mal. iii. 16. Then they that feared the Lord spake often one to another. —Ps. lxxxiv. 2. My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God.—Ps. cxix. 97. O how love I thy law! it is my meditation all the day.—Ps. cii. 14. For thy servants take pleasure in her stones, and favor the dust thereof.—Matt. xi. 29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart.—Mark xii. 31. And the second is like, namely, this, Thou shalt love thy neighbor as thyself.—1 John iii. 14. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.— Rom. vii. 24. O wretched man that I am! who shall deliver me from the body of this death?—1 John iii. 10. In this the children of God are manifest, and the children of the devil; whosoever doth not righteousness is not of God, neither he that loveth not his brother.—2 John ii. 3. And hereby we do know that we know him, if we keep his commandments.

themselves by the evidences of their being religious, to be much in prayer to God for more spiritual light and life, and to live nearer to Him in holy obedience.

Q. 15. At what time of life do the greater part of Christians experience religion?

A. Much the greatest number, no doubt, are renewed in youth, or the younger part of life, though some are regenerated in infancy, some in manhood, and a few in old age.

CHAPTER XIV.

Holy Love.

Q. 1. How is holy love distinguished?

A. It is distinguished into love of benevolence, and love of complacency, according to the object on which it terminates.

Q. 2. What is meant by love of benevolence?

A. Desire for the happiness of percipient beings, or beings susceptible of pleasure.

Q. 3. In what proportion should the love of benevolence be exercised towards beings susceptible of happiness?

A. The proportion should be according to their capacity for happiness, other things being equal. God is to be loved more than all His creatures, because of the infinitude of His being. Our fellow men are to be loved as we ought to love ourselves. This benevolent affection will act most vigorously towards those who are most in view, and with whom we are most conversant and most connected, because of the relation thus sustained, and the duties thence arising. (*a*)

Q. 4. By what property is this love of benevolence distinguished?

(*a*) Mark xii. 30, 31. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely, this, Thou shalt love thy neighbor as thyself

A. True benevolence is disinterested; that is, it does not regard our own private interest merely, but fixes also upon the welfare of others, and is exercised towards all beings susceptible of pleasure in proportion to their intrinsic, relative, and comparative worth and importance in the scale of existence.

Q. 5. How is disinterested benevolence or affection regarded by mankind in general?

A. It is applauded by most men, but exercised by only a few.

Q. 6. What is meant by love of complacency?

A. Delight in beings for their goodness or holiness. Of this kind is the love of God to His holy creatures, and their love towards Him, and towards each other. In this love is included the fraternal affection of Christians towards one another on account of their holiness.

Q. 7. What is the ground of distinction between love of benevolence and love of complacency?

A. This is the ground of distinction; when it has for its object the good of others, it is called love of benevolence; when it has for its object true moral excellence, it is called love of complacency. Thus every being susceptible of pleasure is a proper object for the love of benevolence, and a being that is holy is a proper object for the love of complacency; and a being susceptible of pleasure, possessed of holiness, is a proper object both for the love of benevolence and complacency.

Q. 8. Are all mankind bound to exercise this holy love?

A. They are; as obedience to the moral law and conformity to God. This duty is enjoined by reason and revelation. (*b*)

(*b*) Rom. xiii. 10. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.—1 John iv. 8. He that loveth not, knoweth not God; for God is love.—Matt. v. 43—45. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you, that ye may be the children of your Father which is in

Q. 9. How ought this holy love to be viewed by all intelligent beings?

A. It ought to be viewed as most excellent and lovely, and as constituting the true glory of men, of angels, and of Jehovah himself.

CHAPTER XV.

Repentance.

Q. 1. What is true evangelical repentance?

A. It is turning from sin to holiness; and implies a sense and hatred of sin, and a sense and love of holiness; and is attended ordinarily with hope of forgiveness and favor through the merits of the Redeemer; and is followed by obedience. It implies love to the character, law and gospel of God, and has particular respect to sin as its object. This repentance, therefore, does not consist in any of the natural affections, such as gratitude, remorse, fear of punishment, pity, and sympathy. These, though given for wise and benevolent purposes, constitute no part of true repentance. (*a*)*

heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.—Ps. xi. 7. For the righteous Lord loveth righteousness; his countenance doth behold the upright.—Is. xliii. 4. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee.—Matt. xxii. 37—39. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.—John xiii. 34, 35. A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.—1 Pet. ii. 17. Love the brotherhood.—Rom. xii. 10. Be kindly affectioned one to another with brotherly love; in honor preferring one another.—Phil. ii. 3, 4. Let nothing be done through strife or vain glory; but in lowliness of mind, let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.

(*a*) Joel ii. 12, 13. Therefore also now saith the Lord,

* Repentance, according to the original word, used in the Scriptures, means change of mind; coming to one's senses.

Q. 2. What is legal repentance?

A. It is that sorrow for sin, which arises principally from the consideration, that it exposes to punishment, and which does not imply hating and forsaking sin, or loving and practising holiness. Such was the repentance of Judas. It is true his repentance was real and not feigned, was deep and distressing, was attended with full conviction of guilt, frank confession of it, and external reformation in part; but it arose not from true love to God and hatred to sin, but from selfishness and fear of punishment. Such, too, is often the repentance of thieves and murderers, when detected and brought to justice. They sorrow for the consequences of sin, but not for sin itself. (*b*)

Q. 3. What are the motives to repentance?

A. 1. Repentance is reasonable. Sin is base, dishonorable and hateful to God, a violation of His law, opposition to the good of His moral kingdom. If permitted, it would dethrone Him, and subvert the benevolent end of His government. And it does actually involve its subjects in misery in the present life. These considerations are an argument in favor

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Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.—Ezek. xiv. 6. Therefore say unto the house of Israel, Thus saith the Lord God, Repent and turn yourselves from your idols, and turn away your faces from all your abominations.—Ezek. xxxvi. 31. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations.—Is. lv. 7. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

(*b*) Matt. xxvii. 3—5. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

of repentance, and show that it is reasonable. 2. Repentance is an indispensable prerequisite to pardon and salvation. The promises are made to the penitent, and the threatenings are denounced against the impenitent. This consideration is a motive to repentance. (*c*) 3. The duty of repentance is much inculcated by God in His word. (*d*)—All men, therefore, everywhere, and in all circumstances, ought to repent—to repent generally, and particularly. Christians, as they sin daily, need to repent daily.

Q. 4. Is repentance man's immediate duty?

A. It is. If he may remain impenitent, and not sin in doing it one day, he may two; and if two, he may a year; and if a year, he may during life, and to all eternity. But none will pretend this. To neglect this duty for the shortest time is, therefore, criminal. (*e*)

(*c*) Acts iii. 10. Repent ye, therefore, and be converted; that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.—Is. lv. 7. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Luke xiii. 3. I tell you, Nay; but except ye repent, ye shall all likewise perish.

(*d*) Matt. iv. 17. From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.—Acts xxvi. 20. But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.—Luke xxiv. 47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.—Mark vi. 12. And they went out, and preached that men should repent.—Acts xx. 21. Testifying both to the Jews and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ.

(*e*) Acts xvii. 30. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent.—Ps. cxix. 59, 60. I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments.—Heb. iii. 7, 8. Wherefore as the Holy Ghost saith, To-day, if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness.

Q. 5. Is the time for repentance limited to the present life?

A. It is. There is no space for repentance in the world to come. (*f*)

Q. 6. Is the strength of the exercises of repentance alike in all Christians?

A. It is not. The strength of penitential sorrow is different in different persons. This is owing sometimes to natural or constitutional feelings, and sometimes to the different operations of the Holy Ghost.

Q. 7. Is the Divine agency concerned in the repentance of the sinner?

A. It is. While it is man who repents, it is God who gives him repentance. (*g*)

Q. 8. What exercises of mind usually precede repentance?

A. 1. Meditation upon the majesty and moral excellence of God; 2. the comparing of one's conduct with the requirements of His law; 3. reflection upon His goodness and mercy, and His justice as displayed in the sufferings of Christ; 4. the considering of the future misery of the finally impenitent; 5. remorse, conviction of sin, and anticipation of the wrath which awaits the ungodly.

Q. 9. What is the evidence of true evangelical repentance?

A. It is reformation in manners, or the performance of Christian duties. The subjects of it will bring forth fruits meet for repentance. (*h*)

(*f*) Eccles. ix. 10. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.—Rev. xxii. 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

(*g*) 2 Tim. ii. 25. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.—Acts v. 31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

(*h*) 2 Cor. vii. 11. For behold this self-same thing, that ye

Q. 10. What effect does the repentance of sinners on earth have upon the inhabitants of heaven?

A. It produces holy joy. They greatly rejoice when sinners are brought into the kingdom of the Redeemer. (*i*)

CHAPTER XVI.

Faith.

Q. 1. What is true evangelical faith?

A. It is that full belief in the truth of the Divine testimony concerning Jesus Christ, which implies an assent of the understanding, and an entire consent and approbation of the heart to it, and which induces the soul to place implicit confidence in Him as the true Messiah—as the Saviour of men. Another definition of faith may be, An assent to the truth of Scripture upon the authority of God, accompanied with feelings of heart corresponding to the nature of the truths believed. A shorter definition of faith may be, Cordial confidence in God through Jesus Christ. (*a*)

Q. 2. Is the true faith of the Gospel expressed by different phrases in the Scriptures?

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sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! in all things, ye have approved yourselves to be clear in this matter.—Matt. iii. 8. Bring forth, therefore, fruits meet for repentance.

(*i*) Luke xv. 7. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

(*a*) 1 John v. 10. He that believeth on the Son of God hath the witness in himself; he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son.—Is. xxvi. 4. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength.—Heb. xi. 1. Now faith is the substance of things hoped for, the evidence of things not seen.—Rom. x. 10. For with the heart man believeth unto righteousness.—Gal. v. 6. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.

A. It is; such as 'knowing the truth,' 'coming to the knowledge of the truth,' 'receiving Christ,' 'trusting in Him,' 'looking to Him,' 'coming to Him,' and 'believing in Him.' These phrases all denote saving faith.

Q. 3. What is a false faith in relation to Gospel truth?

A. It is holding the truths of the Gospel in unrighteousness, or the merely assenting to the truths of Scripture, without any corresponding influence from them on the heart. (*b*)

Q. 4. Are there any other kinds of faith?

A. There is a historic faith, and the faith of miracles.

Q. 5. What is historic faith?

A. It is a simple speculative belief in historic records. (*c*)

Q. 6. What is a miraculous faith?

A. It is the firm belief or persuasion produced by the Spirit of God, of being able, by the Divine power, to work a miracle, or that another can work a miracle. (*d*)

(*b*) Rom. i. 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.—James ii. 19. Thou believest that there is one God; thou doest well; the devils also believe and tremble.—Acts viii. 13. 20, 21. Then Simon himself believed also, and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God.

(*c*) Heb. xi. 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.—James ii. 17. Even so faith, if it hath not works, is dead, being alone.

(*d*) Matt. xviii. 20. And Jesus said unto them, Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.—Acts xiv. 9, 10. The same heard Paul speak; who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright

Q. 7. Who were the subjects of miraculous faith?

A. The prophets, apostles, and some of the primitive Christians.

Q. 8. How long did the faith of miracles continue?

A. It probably continued, in a greater or less degree, till the third century of the Christian Church.

Q. 9. For what purpose was the faith of miracles given?

A. It was given to furnish indubitable evidence of the truth of Christianity.

Q. 10. Is true evangelical faith important?

A. It is; because it is an indispensable condition of eternal life. (*e*)

Q. 11. Is faith a suitable and just condition of salvation?

A. It is; because it honors God by bringing back the sinner to Him. Man fell by disbelieving or discrediting God, and thereby greatly dishonored Him. He now rises by believing or crediting Him, and thereby honors Him. In this respect faith restores man to his original state. Faith, therefore, is the proper ground or condition of salvation.

Q. 12. In what light is faith to be viewed in man's salvation?

A. Not as the meritorious ground of it; but as that which unites the soul to Christ, and makes it a partaker of His benefits, and as the grand condition upon which salvation is bestowed. (*f*)

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on thy feet. And he leaped and walked.—1 Cor. xiii. 2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

(*e*) Acts xvi. 30, 31. And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—Acts x. 43. To him give all the prophets witness, that through his name whosoever believeth on him shall receive remission of sins.—Mark xvi. 16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—John xx. 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

(*f*) Eph. ii. 8. For by grace are ye saved through faith.—

Q. 13. Is man voluntary in the exercise of faith?

A. He is. While faith is the gift of God, it is the voluntary act of man. (*g*)

Q. 14. In what way is faith produced, continued, increased, and strengthened?

A. Ordinarily by the preached Gospel, the sacraments, prayer, and the other means of grace. (*h*)

Q. 15. What is the fruit and evidence of true evangelical faith?

A. Obedience to God, and benevolence to men. Good works are the principal characteristic of Gospel faith, and flow from it as naturally as streams do from their fountain. (*i*)

Q. 16. Is faith without works of any avail to salvation?

A. It is not. It is merely speculative, dead, and wholly delusive to the soul. (*j*)

Q. 17. Will a person's merely believing that his sins are forgiven, that Christ died for him in particular, and that he shall be saved, warrant him in the confidence that he possesses saving faith?

A. Certainly not. These are by no means the direct objects of true faith. If a person has not love to God and man, and obedience to the Divine precepts, he should wholly distrust his faith.

Mark xvi. 16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

(*g*) Eph. ii. 8. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God.—Heb. xii. 2. Looking unto Jesus, the author and finisher of our faith.

(*h*) Rom. x. 14. 17. How then shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? So then faith cometh by hearing, and hearing by the word of God.

(*i*) James ii. 21—24. Was not Abraham our Father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only.

(*j*) James ii. 17. Even so faith, if it hath not works, is dead, being alone.

Q. 18. Was the faith of the Patriarchs and Prophets of the same nature with the faith of Christians in the present day?

A. It was, though attended with this circumstantial difference—the former believed in Christ as the Messiah who was to come; the latter believe in Him as the Messiah who has come. It may be observed, too, that the faith of those who live under the Gospel dispensation is probably more enlarged, as embracing more objects, and more distinctly under a clearer and fuller revelation, than the faith of the saints of old.

CHAPTER XVII.

Justification.

Q. 1. What is meant by evangelical justification?

A. It means God's acceptance of a sinner. This implies the pardon of sin and the accounting of him righteous. It does not make him really holy or just, but only declares, or considers him, in the eye of the law, to be holy or just, and treats him, as it respects a future state, as though he had never sinned. (*a*)

Q. 2. What is the difference between legal and evangelical justification?

A. Legal justification is justification according to the strict demands of the law. Holy angels are justified upon strict legal principles. So might mankind be, had they never sinned. But, being sinful, they can never be justified by deeds or works of law, ceremonial, judicial, or moral. Every attempt, therefore, at justification by law, is fruitless, and an attempt

(*a*) Eph. i. 6, 7. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we have redemption, through his blood, the forgiveness of sins, according to the riches of his grace.—Rom. v. 9. Much more then, being now justified by his blood, we shall be saved from wrath through him.—Acts xiii. 38, 39. Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

to detract from the grace of God, and the honor of Christ, to exalt man and annihilate the salvation of the Gospel.——Evangelical justification is justification, not on account of personal inherent righteousness, but on account of the righteousness or merit of Christ, which has commonly been called imputed righteousness. Man under the Gospel is justified as ungodly—as sinful, though not as impenitent or unbelieving; for repentance and faith are indispensable conditions of forgiveness. (*b*)

Q. 3. In what way is the sinner justified?

A. By grace through faith. Grace provided the plan of justification, and revealed it in the Gospel; grace absolves the sinner, and reckons him righteous. But this is done not for, but through faith. Faith is that by which a sinner receives justification. Faith accepts Christ, or His atonement, or righteousness, and is thus counted for righteousness. Thus the grace of God is the source, the righteousness or atonement of Christ the ground, and faith the recipient, of justification. (*c*)

(*b*) Rom. iv. 3—7. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works; saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.—Rom. iii. 20. 28. Therefore by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin. Therefore we conclude, that a man is justified by faith, without the deeds of the law.

(*c*) Gal. ii. 16. 21. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain.—Rom. iii. 24. Being justified freely by his grace, through the redemption that is in Jesus Christ.—Rom. v. 1. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.—Rom. iii. 22. Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference.—Phil. iii.

Q. 4. At what time is the sinner justified?

A. He is justified upon the first act of true evangelical faith—his past sins are all forgiven, and the covenant, in which he has now become personally interested, secures his voluntary application by faith to the blood of Christ for the pardon of his future sins, which will be forgiven when he so applies, and not before.

Q. 5. In what light are good works to be viewed in justification?

A. They are to be viewed only as an expression of true faith, and an evidence of justification. Mankind are not justified by works, nor partly by works and partly by faith, but wholly by faith. (*d*)

Q. 6. Is there any discordance between the sentiments of Paul and James, respecting the doctrine of justification?

A. No; they perfectly agree. Paul wrote against those who held to justification by works or deeds of law, and who objected to justification by faith; and James wrote against those who believed in justification by a faith that was merely speculative, or by an assent of the understanding which was not attended with the consent of the heart, and with good works. Hence Paul taught, that a man was justified not by works, but by faith, but he meant that faith which works by love, and constrains to obedience; and hence James taught that a man was not justified by faith, meaning a mere speculative faith, but by works, and by these only as evidence of that operative faith which is the sole condition, or instrumental cause of justification. (*e*)

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9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.—Gal. iii. 11. But that no man is justified by the law in the sight of God, it is evident; for the just shall live by faith.

(*d*) Rom. iii. 20. 28. Therefore by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin. Therefore we conclude, that a man is justified by faith, without the deeds of the law.

(*e*) Rom. iii. 26, 27, 28. 30, 31. To declare, I say, at this time

Q. 7. Does the method of justification by faith make void the law, and tend to licentiousness?

A. Most certainly not. But it establishes the law, by presenting the highest motives to love and obedience, and opposes all antinomian or licentious sentiments and practices. Faith in its nature is holy, and is productive of practical godliness; and justification by it excludes all boasting, and exalts free grace; while justification by works fosters a spirit of pride and vain glory. (*f*)

Q. 8. Who is the author of justification?

A. God. The Father appoints the way, and gives His Son to prepare it. The Son sustains the law by enduring its curse, and thus provides a righteousness. The Holy Spirit makes known the way, and induces the sinner to comply with it. And then God wholly absolves the believing sinner from punishment in a future state, and treats him as though he had never sinned.

Q. 9. What are the effects of justification upon those who are justified?

A. Peace and happiness from God, acceptable approaches to Him in religious duties, and a hope of everlasting life. And the enjoyment of these is presumptive evidence of the believer's justified state.

Q. 10. Is the doctrine of justification by faith to be viewed as important?

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his righteousness; that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude, that a man is justified by faith, without the deeds of the law. Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid; yea, we establish the law.--James ii. 20—24. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only.

(*f*) Rom. iii. 31. Do we then make void the law through faith? God forbid; yea, we establish the law.

A. It should be considered as all important. It was clearly taught and maintained by the primitive Christians, and by the Reformers, as vital to the system of religion once delivered to the saints. It affects more or less all the doctrines, experience, and practice of Christians. Paul says to the Galatians, that those who denied it taught another gospel, and he pronounced a wo upon them. (*g*)

CHAPTER XVIII.

Perseverance.

Q. 1. What is meant by the perseverance of the saints?

A. I. By it is meant, negatively, 1. Not that none who profess religion will fall away and perish. Hypocrites may, and unless renewed by the Holy Spirit will, apostatize, as did Alexander, Hymeneus, Philetus, and Judas: 2. Not that saints never fall into sin. They sin daily, and, sometimes, most awfully, as did David, Solomon, and Peter, and thereby fall under God's fatherly displeasure: 3. Not that saints in themselves or of themselves will persist in holiness. The best believers, if left to themselves, would certainly apostatize and perish. There is nothing in the nature of regeneration or holiness to prevent it: 4. Not that saints will uniformly increase in holiness, and enjoy the consolations and hopes of religion. Christians sometimes are stationary, sometimes backslide, and sometimes lose the comforts of religion, and sink into the depths of despondency: 5. Not that those who are once justified will be saved, whether they continue in holiness through life or not. None will be

(*g*) Gal. ii. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.—Gal. i. 8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

saved but those who endure to the end: 6. Not that saints will persevere in godliness without their own exertions. Perseverance is theirs, and every exercise of heart and action of life is theirs: But, II. By the perseverance of saints is meant, positively, that all who are truly regenerated by the Spirit of God, will be preserved from total and final apostasy from the state of grace, and will persevere in holiness unto the end of life, and be saved. They will continue in a state of grace till they arrive at a state of glory. God will preserve them through faith unto salvation. There is an inseparable connection between the first exercise of true faith and eternal life. This is what is meant by the perseverance of the saints.

Q. 2. How does it appear, that the doctrine of the saints' perseverance is true?

A. From the Sacred Scriptures. The Bible nowhere asserts, that any saints will totally and finally apostatize. It does not mention a single instance of a real saint's apostatizing. But it teaches the doctrine, that the saints will persevere, by passages which expressly declare it or imply it. In fact, all the other doctrines of grace imply the truth of this. (*a*)

(*a*) 1 John ii. 19. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest, that they were not all of us.—Matt. vii. 22, 23. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity. —Heb. vii. 25. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.—Rom. viii. 38, 39. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.—John xiv. 16, 17. And I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.—1 John iii. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in

Q. 3. How do the saints persevere?

A. By the aids of Divine grace in the use of means which God has appointed. The use of means is as necessary in sanctification as in regeneration. Man, as a moral being, never acts but in the view and under the influence of motives.

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him; and he cannot sin, because he is born of God.—Eph. iv. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.—Jer. xxxi. 3. The Lord hath appeared of old unto me, saying, Yea; I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee.—2 Tim. ii. 19. Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.—Phil. i. 6. Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.—2 Thess. iii. 3. But the Lord is faithful, who shall establish you, and keep you from evil.—Jer. xxxii. 40. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me.—John xvii. 12. While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.—John vi. 64. 70, 71. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, the son of Simon; for he it was that should betray him, being one of the twelve.—John vi. 37. 39. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.—John x. 27—29. My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all; and none is able to pluck them out of my Father's hand.—Ps. xxxvii. 23, 24. The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand.—1 Pet. i. 4, 5. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.—Job xvii. 9. The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

Q. 4. How ought persons who profess to have experienced a change of heart to view their experience, if they do not persevere in the Christian life?

A. They ought to fear that their religious experience is not genuine, but delusive. A person has no evidence of his being a Christian, any further than he lives the life of a Christian.

Q. 5. Do the commands and exhortations to persevere in holiness, and the warnings against apostasy given in Scripture, prove that saints may apostatize?

A. Certainly not. They only prove that they are liable in themselves to fall away, and show what would be the consequence if they should apostatize; not that they ever in fact do. It is in this light that those passages of Scripture are to be viewed which are usually brought to disprove the doctrine of the saints' perseverance. They are merely hypothetical, and were written to be used as means in securing the saints from apostasy.

Q. 6. What effect is the doctrine of perseverance calculated to have upon saints?

A. It is calculated to excite them to the duty of self-examination, to console weak believers, and to encourage all to work out their salvation with fear and trembling, in the hope that it will finally be well with them. The certainty of the end does not supersede the necessity of means, but lays a foundation for the use of them. The doctrine of the saints' perseverance in no sense tends to licentiousness. To the truth of this saints on earth and saints in heaven can attest.

CHAPTER XIX.

Death.

Q. 1. What is death?

A. It is the extinction of animal life, and the separation of soul and body. When this event takes place, the animal functions cease, the body becomes lifeless, and the soul enters the eternal world disembodied, or freed from its tenement of clay.

Q. 2. Is death the portion of all men?

A. All have died to the present generation, Enoch and Elijah only excepted, and all that now live, and shall hereafter live, will die, except those who are alive on the earth at Christ's second appearing, who will be changed as to their bodies, and pass into eternity without seeing death. (*a*)

Q. 3. Can death in any way be averted?

A. It cannot. Neither infancy, youth, manhood, health, strength, beauty, nor goodness, can resist its approach. But though there is a certainty of death, yet the time, manner, and other circumstances of it, are uncertain. (*b*)

Q. 4. Would mankind have died if they had not sinned?

A. They would not; but would probably have been translated to heaven at the close of their probation, as were Enoch and Elijah.

(*a*) Gen. iii. 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.—Eccl. xii. 7. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.—Heb. ix. 27. And as it is appointed unto men once to die, but after this the judgment.—Heb. xi. 5. By faith Enoch was translated, that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God.—2 Kings ii. 11. And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.—1 Cor. xv. 51, 52. Behold I show you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

(*b*) Eccles. viii. 8. There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war; neither shall wickedness deliver those that are given to it.—Job xiv. 5. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass. —Job xxx. 23. For I know, that thou wilt bring me to death, and to the house appointed for all living.—James iv. 14. Whereas ye know not what shall be on the morrow. For what is your life? it is even a vapor that appeareth for a little time, and then vanisheth away.

Q. 5. Who is the author of death?

A. God. It is effected by His agency. (*c*)

Q. 6. Why does God inflict death upon men?

A. He does it to display his justice, and because death, or some similar change, is necessary to an introduction into the future world.

Q. 7. What are the effects of death upon the human race?

A. It puts a period to all their earthly connections, possessions, honors, joys, and sorrows, and to their probationary state; levels all distinctions between the rich and the poor, high and low, bond and free; and introduces its subjects into the eternal world? (*d*)

Q. 8. Does death affect all men alike?

A. It does not in all respects. It is in some degree terrific to all—to the righteous as well as to the wicked. To the latter it is a justly terrible evil, for it terminates all their carnal enjoyments and hopes, and fixes them in a state of complete and endless wretchedness. To the former it is a great blessing, for it closes their state of suffering, removes all moral and natural evil, and admits them to heaven and to a participation of all its joys. (*e*)

(*c*) Deut. xxxii. 39. See now that I, even I am he, and there is no God with me. I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand.—Job xiv. 5. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds, that he cannot pass.—Job xxx. 23. For I know that thou wilt bring me to death, and to the house appointed for all living.

(*d*) Eccles. ix. 10. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.—Rev. xxii. 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

(*e*) Ps. lv. 4. My heart is sore pained within me, and the terrors of death are fallen upon me.—Is. lvii. 1. The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come.—Rev. iv. 13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that

Q. 9. Is it important to be constantly prepared for death?

A. It is all important; for we are liable to the arrest of death every moment; and our enjoying the happiness of heaven, or suffering the misery of hell, depends upon our being prepared or not prepared for this event. (*f*)

Q. 10. What constitutes preparation for death?

A. That which prepares for judgment and eternity—which fits for heaven, and entitles to the everlasting rewards of the righteous; and this is repentance and faith—a new heart and an obedient life. (*g*)

Q. 11. How should the subject of death be treated at all times?

A. With solemnity. All levity in respect to it is highly improper, and is characteristic of a vain, inconsiderate, and sinful mind.

CHAPTER XX.

Future State.

Q. 1. What is the evidence that man will exist in a future world?

A. 1. The soul is immaterial, and, therefore, capable of surviving its clayey tenement. It is not always, and by absolute necessity, impaired by dis-

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they may rest from their labors and their works do follow them.—Prov. xi. 7. When a wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth.—Matt. xxv. 46. And these shall go away into everlasting punishment; but the righteous into life eternal.

(*f*) Matt. xxiv. 44. Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh.—Eccles. ix. 10. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.—1 Tim. vi. 19. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

(*g*) Luke xiii. 3. I tell you, Nay; but except ye repent, ye shall all likewise perish.—Mark xvi. 16. He that believeth and is baptized shall be saved; but he that believeth not shall be

eases or decays of the body. This consideration is an evidence in favor of the existence of the soul hereafter. 2. The fact, that some animated creatures pass through several changes before they arrive at their most perfect condition, renders it probable that man may exist in another and higher state. Death may prove but another birth. 3. The soul's capability of eternal progress in knowledge, holiness, and happiness, is another argument in favor of its immortality. Would God make such a glorious being to be consigned to oblivion almost in the very commencement of its existence? 4. The ardent desires and hopes for immortality, which prevail among all people, are a strong presumption of its reality. The idea of annihilation is repugnant to all the natural feelings of man. 5. Conscience, accusing when we do wrong, and excusing when we do right, indicates that there is a future state, where retribution will be awarded. 6. The unequal distribution of justice among mankind in the present state of existence is an argument for the immortality of the soul. If justice in all cases does not take place in this life, we may infer, from the character of God, that it will in a life hereafter. 7. The general belief of a future state in all ages, nations, and tribes of mankind, is a strong indication of its reality. This is the case, whether this belief arose, at first, from immediate revelation, which has been transmitted from generation to generation by tradition, or from reason, analogy, or any other source.—Such are the arguments in favor of the soul's immortality, aside from the Bible. But, 8. The Scriptures give absolute assurance of a future state. (*a*)

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damned.—John iii. 3. Except a man be born again, he cannot see the kingdom of God.—James ii. 17. Even so faith, if it hath not works, is dead, being alone.—Prov. xiv. 32. The wicked is driven away in his wickedness; but the righteous hath hope in his death.

(*a*) 2 Tim. i. 10. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.—Eccles. xii. 7. Then shall the dust return to the earth as it

Q. 2. In what condition will mankind exist in the life to come?

A. They will exist in an active, conscious, and happy or unhappy state, as they shall be holy or unholy, when they depart this life. (*b*)

Q. 3. Do mankind immediately pass into this condition of existence upon death?

A. The soul will immediately pass into a state of happiness or misery, and the body will dissolve to dust, whence it was taken. The soul does not become lifeless with the body, nor does it sleep or lie dormant after the death of the body, till the general resurrection; but it is sensible and active. (*c*)

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was; and the spirit shall return unto God, who gave it —Matt. x. 28. And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.—2 Cor. v. 1. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.—Matt. xxii. 32. I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living.—Matt. xvii. 3. And, behold, there appeared unto them Moses and Elias talking with him.

(*b*) Matt. xxv. 46. And these shall go away into everlasting punishment; but the righteous into life eternal.—Luke xvi. 22, 23. 25. And it came to pass, that the beggar died, and was carried by angels into Abraham's bosom; the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. But Abraham said, Son, remember, that thou in thy life time receivedst thy good things, and Lazarus evil things; but now he is comforted, and thou art tormented.

(*c*) Luke xvi. 22, 23. 25. And it came to pass, that the beggar died, and was carried by angels into Abraham's bosom; the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.—Luke xxiii. 43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.—2 Cor. v. 6. 8, 9. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. We are confident I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor that, whether present or absent, we may be accepted of him.

Q. 4. What is meant by the separate or intermediate state?

A. That state in which the soul exists between the death and resurrection of the body.

Q. 5. Will mankind in a future state perceive, act, and have intercourse one with another?

A. No doubt they will; but in our present state of existence we cannot determine in what manner spirits perceive, act, and have intercourse one with another. This, however, is no evidence against the fact. The illiterate savage has not the least idea of the mode in which we exchange thoughts by letters, words and language, in writing.

Q. 6. Are the faculties of the soul enlarged, and susceptible of greater happiness or misery, in the future state?

A. They are vastly enlarged and strengthened; and hereby the soul will be prepared for greater joys or sorrows.

Q. 7. What is the condition and prospect of those who are in a separate state?

A. They are in a state of enjoyment or suffering, according to their character, and they look forward to the general resurrection, the general judgment, and the eternal state of retribution.

CHAPTER XXI.

Resurrection.

Q. 1. What is meant by the resurrection of man?

A. The raising to life, from the dead, of the bodies of mankind, incorruptible, and the re-uniting of them to their souls.

Q. 2. How does it appear that there will be such a resurrection?

A. In answer to this question, let it be observed, 1. This doctrine, though above reason, is not contrary to it, and therefore not incredible: 2. There are examples of resurrection in insects, vegetables, and trees, from year to year. These teach the possibility, and more than the possibility, of man's resurrection;

3. The Bible most explicitly declares the doctrine of the general resurrection: this doctrine is corroborated by the fact, that Enoch and Elijah were, both soul and body, translated to heaven; that Jairus' daughter, the widow's son at Nain, and Lazarus, were raised; that many dead bodies were literally raised at Christ's crucifixion; and that Christ himself has arisen from the dead: 5. It should be added and remembered, that Christ arose as a public Person, the Representative and Forerunner of all saints. His resurrection was a pledge and assurance of theirs. (*a*)

Q. 3. Will the same body be raised that is deposited in the earth?

(*a*) Job xix. 26, 27. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.—John v. 28, 29. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation.—Acts xxiv. 15. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.—1 Cor. xv. 21, 22. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.—Heb. xi. 5. By faith Enoch was translated, that he should not see death; and was not found, because God had translated him; for before his translation, he had this testimony, that he pleased God.—2 Kings ii. 11. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven —Luke viii. 54, 55. And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway; and he commanded to give her meat.—Luke vii. 14, 15. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak.—John xi. 43, 44. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.—Matt. xxvii. 52. And the graves were opened; and many bodies of the saints which slept arose.—Matt. xxviii. 6. He is not here; for he is risen, as he said. Come, see the place where the Lord lay.

A. We have reason to believe that all which is essential to constitute the same body will be raised. (*b*)

Q. 4. Is it possible that the dead should be raised?

A. Certainly it is. Infinite power can do it. There is no incapacity in a dead body to be raised. Death does not annihilate, but only reduces the body to its first principles or elements. It cannot be more difficult to raise the dead, than to create at first. (*c*)

Q. 5. When will the dead be raised?

A. At the end of the world—the time of general judgment. Then the bodies of all those who have deceased will be raised, and the bodies of all those who are alive will be changed, (which will be equivalent to a resurrection,) as were the bodies of Enoch and Elijah at their translation. And the raised bodies of both the righteous and the wicked will be united to the souls with which they were connected in this life. (*d*)

(*b*) 1 Cor. xv. 35—44. But some man will say, How are the dead raised up; and with what body do they come? Thou fool, that which thou sowest, is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

(*c*) Acts xxvi. 8. Why should it be thought a thing incredible with you, that God should raise the dead?

(*d*) 1 Thess. iv. 15—17. For this we say unto you, by the word of the Lord; that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds

Q. 6. Why will the body be raised or changed, and united to the soul in the life hereafter?

A. 1. It will be changed because the present body is unsuited to the future state. The body of every creature is fitted by God to the state in which it exists. This is a constituted law of the whole creation. (*e*) 2. The body will be raised, that it may be united to the soul, so that, as it was a partaker of the deeds on earth, it may be a partaker of the awards that shall be adjudged for eternity. 3. By the re-union of body and soul, the person will be prepared to enjoy or suffer more than he otherwise would. The righteous hereby will be completely redeemed from the evil effects of sin, and the wicked will be brought entirely under its dominion, and be compelled to endure its evils. In consequence of the connection of soul and body, a person is capable of virtues and vices of which the soul alone cannot be, as the denial and gratification of certain bodily appetites or animal desires. And for these the soul and body connected will be awarded in a future state; and in this way the happiness or misery of the soul will be augmented. Were it not for this consideration, it would be difficult to point out the design of the resurrection. 4. By the resurrection or change of the body and its re-union with the soul, the wisdom, goodness, and power of God will be illustriously manifested.

Q. 7. By whom will the dead be raised?

A. This supernatural and Divine work is attributed in Scripture to the Lord Jesus Christ in His

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to meet the Lord in the air, and so shall we ever be with the Lord.—1 Cor. xv. 51, 52, 53. 23. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound;) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But every man in his own order; Christ the first fruits, afterwards they that are Christ's at his coming.

(*e*) 1 Cor. xv. 50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

mediatorial character. It will be effected instrumentally by the archangel's trumpet, sounded by Christ's order, and attended with His all-quickening power. This will be a summons, not only for the dead bodies to arise, but for the souls to be united with them. (*f*)

Q. 8. What will be the nature of the resurrection body?

A. The bodies of the righteous will be raised spiritual, incorruptible, strong, active, and glorious. They will not be subject to weariness by labor, wasting by disease, or decay by age. The bodies of the wicked will be raised immortal; but in dishonor, deformity, shame, and everlasting contempt. (*g*)

Q. 9. What will be the feelings of mankind at the time of the resurrection?

A. The righteous will rise with joy and triumph; but the wicked will rise with fear and trembling.

Q. 10. Will persons who were acquainted with each other in this life know each other in the life to come, when clothed with the resurrection body?

A. Undoubtedly they will. The righteous who knew each other on earth will know each other in heaven. The wicked who knew each other on earth will know each other in hell. Even spirits in the separate or intermediate state know each other. Moses and Elijah knew each other, and talked with each other, in the mount of transfiguration. (*h*)

Q. 11. Is the doctrine of the resurrection an important and peculiar doctrine of Christianity?

A. It is; for, though it may appear non-essential to some, incredible to others, and mysterious to all, yet the whole Gospel stands or falls with the truth

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(*f*) 1 Thess. iv. 16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.

(*g*) Philip. iii. 21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.—Dan. xii. 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

(*h*) Matt. xvii. 3. And behold there appeared unto them Moses and Elias talking with him.

of this doctrine, especially with the resurrection of Christ. (*i*)

CHAPTER XXII.

Judgment.

Q. 1. What is meant by the general judgment?

A. The general trial of angels and men, whether holy or unholy.

Q. 2. Is there a particular judgment passed upon all, both angels and men, at the close of their probation?

A. There is; but this judgment is individual and secret.

Q. 3. What are the evidences that there will be a general judgment?

A. 1. The dictates of conscience and reason suggest this. 2. The justice of God implies this. 3. And the Sacred Scriptures explicitly teach this. All that is said in the Bible respecting the probation of angels and men has reference to a general judgment. (*a*)

Q. 4. When will the day of judgment be?

A. At the end of the world—when this scene of things shall close. (*b*)

(*i*) 1 Cor. xv. 12, 13, 14. Now if Christ be preached, that he rose from the dead, how say some among you, that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain.

(*a*) Acts xvii. 31. Because he hath appointed a day in the which he will judge the world in righteousness by that man, whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead.—Rom. xiv. 10. 12. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. So then every one of us shall give account of himself to God.—Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

(*b*) Matt. xxv. 31—33. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a

Q. 5. Do the Scriptures teach how long the judgment day, or the time of judgment, will continue?

A. They do not. A day, as used in relation to this subject, evidently means a period of time; and this period, we must conclude, will be sufficient for all the purposes of final judgment.

Q. 6. Where will be the place of the general judgment?

A. We do not know. It will be, however, in that place which is best suited to the occasion. Probably, therefore, it will not be on the earth, but in the air, the region of clouds, the most capacious place for such vast multitudes of beings to assemble. (*c*)

Q. 7. Who will be the judge?

A. The Lord Jesus Christ. He will sit in judgment, and render unto all according to their deeds. (*d*)

Q. 8. In what manner will Christ come to final judgment?

A. He will appear in His glory attended by His holy angels. (*e*)

Q. 9. How will angels and men be affected at His approach?

A. None will then be disposed to deny either the Divinity or humanity of His person, nor the truth of His religion. The holy will have unspeakable joy and delight, and the unholy will have the most heart-rending anguish and horror.

Q. 10. What is the particular design of the general judgment?

A. 1. It is not to furnish the Judge with instruction and information, for He is omniscient, and, con-

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shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on his left.

(*c*) 1 Thess. iv. 17. Then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.

(*d*) John v. 22. 27. For the Father judgeth no man, but hath committed all judgment unto the Son; and hath given him authority to execute judgment also, because he is the Son of man.

(*e*) Matt. xxv. 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

sequently, knows the heart and actions of all creatures: But, 2. It is to let all intelligent creatures in general, and every individual in particular, whether holy or unholy, know on what grounds angels and men are approved or condemned, and publicly to justify God in His treatment of all moral beings. It is not only highly important, that God should do right, but that he should display His righteousness, and manifest the glory of His character to all intelligent beings. Without a general judgment, God can make every individual see and feel that He has treated him right; but He cannot make any person see and feel that He has treated others right, without a full exhibition of all their conduct. But in the general judgment all will perceive, most clearly, the equity of every sentence that is passed. This will be the case with angels and men, whether holy or unholy. And in doing this, God will show forth the glory of his perfections, and, especially, the glory of Divinity in the Person of Jesus Christ.

Q. 11. By what rule of judgment will Jesus Christ judge angels and men?

A. By the means of knowledge they enjoyed, and the motives to obedience with which they were favored. Among mankind, the Heathen will be tried by the light of nature, and those who have enjoyed the Sacred Scriptures will be judged by them. (*f*)

Q. 12. For what will angels and men be judged?

A. For all their moral conduct. The conduct of holy angels, who have kept their first estate, will be examined and applauded. The conduct of those angels who have apostatized will be examined and condemned. The conduct of all mankind will be brought to view, of the righteous as well as the wicked. The sins of both, as they are so intimately connected and interwoven one with another, will of

(*f*) Rom. ii. 12. 16. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

necessity be exhibited. This, too, will be necessary, in order to justify the righteous decision of the Judge—to manifest His justice in condemning the wicked, and His grace in saving the penitent and believing. In the acquittal of the holy, and the condemnation of the unholy, the consciences of all will justify the decision of the omniscient and righteous Judge. (*g*)

Q. 13. What sentence will the Judge pronounce in consequence of the trial?

A. The wicked He will doom to everlasting perdition; and the righteous He will reward with everlasting felicity. The sentence thus passed will be irreversible and eternal, and, consequently, the state of angels and men will then be fixed forever. (*h*)

Q. 14. How should the judgment day be viewed?

A. It should be viewed as the most sublime, interesting, solemn, and momentous of all periods; for then

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(*g*) 2 Cor. v. 10. For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—Eccl. xii. 14. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.—Luke xii. 2. For there is nothing covered that shall not be revealed; neither hid, that shall not be known.—Matt. xii. 36, 37. But I say unto you, that every idle word, that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.—1 Cor. iv. 5. Therefore, judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.—Rev. xx. 12, 13. And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.

(*h*) Matt. xxv. 34. 41. 46. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment, but the righteous into life eternal.

time will close; eternity will commence; the Lord himself will descend from heaven with the mighty shout of the archangel; the heavens will be rolled together as a scroll; the elements will melt with fervent heat; the nations under ground will start into life; mankind, of all generations, climes and languages, together with all holy and unholy angels, will be assembled to receive an irrevocable sentence, according to the deeds they have done; Jesus Christ will sit in judgment, and seal the destiny of all moral creatures for eternity; and the highest glory and felicity of all holy creatures, and the deepest shame and wretchedness of all the unholy, will commence, to continue forever.

Q. 15. What effect ought the doctrine of the general judgment to have upon all mankind?

A. It should excite them to universal holiness in heart and life. God and their own interest demand it. (*i*)

CHAPTER XXIII.

Future Happiness.

Q. 1. Is there a future state of happiness for the righteous?

A. There is. This truth is taught explicitly in the Bible. (*a*)

(*i*) 2 Pet. iii. 10, 11. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?

(*a*) Matt. xxv. 34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Rev. iii. 21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.—Rev. xiv. 13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest

Q. 2. How long will this state continue?

A. Forever. It will be literally without end. (*b*)

Q. 3. Where will the saints reside?

A. In that part of the world of spirits, called heaven, or the third heaven, or heaven of heavens. (*c*)

Q. 4. Is heaven a place, or merely a state?

A. It is a place. It is frequently represented as such in the Scriptures. It is called a paradise, a building of God, mount Zion, a city, a kingdom, a better country, the heavenly Jerusalem. Indeed there must be some place for the residence of the glorified body of Christ, and the embodied spirits of the redeemed, after the resurrection. (*d*)

Q. 5. What is the condition of the saints in heaven?

A. They are free from all temptations of earth and hell; free from all sin and imperfection; perfectly

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from their labors; and their works do follow them.—Ps. xvi. 11. Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

(*b*) Matt. xxv. 46. And these shall go away into everlasting punishment; but the righteous into life eternal.—1 Thess. iv. 17. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord.

(*c*) Matt. xxiv. 36. But of that day and hour knoweth no man; no, not the angels of heaven, but my Father only.—2 Cor. xii. 2. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth,) such an one caught up to the third heaven. —1 Kings viii. 27. But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens cannot contain thee.

(*d*) Heb. xii. 22, 23. But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect.—Luke xxiii. 43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.—2 Cor. v. 1. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.—Matt. xxv. 34. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Heb. xi. 16. But now we desire a better country, that is, an heavenly.

conformed to God in heart and practice, and perfectly happy. (*e*)

Q. 6. In what does the happiness of heaven consist?

A. It consists not merely in passive enjoyments, but mostly in positive activity. The inhabitants of heaven dwell in the immediate presence of the Father, the Son, and the Holy Ghost, and enjoy a glorious, happy, and lasting union and communion with them. They love, serve, worship, and glorify God, continually. They study the character, creation, and providence of God; the character and redemption of Christ; and the character and work of the Holy Spirit. They know, love, and serve each other as brethren, with the highest joy, having a common interest and aim. (*f*)

Q. 7. Are there different degrees of holiness and happiness among glorified saints?

(*e*) 1 John iii. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is.—1 Cor. xiii. 12. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.—Rev. vii. 16, 17. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.—Ps. xvi. 11. Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

(*f*) Rev. vii. 15. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.—Rev. xxii. 3. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him.—Rev. v. 9, 10. 13. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever.

A. There are. Though all the redeemed in heaven are entirely holy and happy, still they possess different degrees of holiness and happiness, according to their capacity.

Q. 8. Will the saints in heaven continue forever to increase in knowledge, holiness, and happiness?

A. They probably will. If so, a time will come, when they will be as far above what the angels now are, as the angels now are above them. The angels will also probably be making continual progress in spiritual attainments, and, consequently, the redeemed will never be any nearer to them, in greatness and glory, than when they enter heaven.

Q. 9. How does the heaven of the Christian differ from that of the Mohamedan?

A. The latter consists in carnal possessions and delights; the former in spiritual possessions and joys.

Q. 10. What number from among men will be thus happy?

A. A countless multitude. Many were saved before the flood, many under the Mosaic dispensation, and vastly more will be saved under the Christian dispensation, especially if all the inhabitants of the earth who will live during the millennium are included. It is not improbable that a far greater number will be saved than lost. (*g*)

Q. 11. How should we be affected at the death of the righteous?

A. We should not sorrow on their account, for death is their gain. But by it we should be excited to live the life of the righteous, that we may die their death, and our last end be like theirs. (*h*)

(*g*) Rev. vii. 9. After this, I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

(*h*) Phil. i. 21. For to me to live is Christ, and to die is gain.—Num. xxiii. 10. Let me die the death of the righteous, and let my last end be like his.

CHAPTER XXIV.

Future Misery.

Q. 1. What are the evidences that there is a future state of misery for those of mankind who die impenitent?

A. 1. The plain and explicit declarations of the Scriptures, in relation to this subject, are decisive evidence of the truth of this doctrine. (*a*) 2. The opposition made to the instruction of Moses and the Prophets, Christ and the Apostles, by the impenitent, to whom they preached, is evidence that they did teach this doctrine. Their hearers would never have been so bitter against the truths they taught, if they had declared that all men would be saved. 3. The concern in many for their own future salvation, produced by the preaching of Christ and His Apostles, is an evidence that the doctrine of future punishment was taught by them. 4. The great solicitude for the salvation of souls which the Prophets, Christ, and the Apostles manifested, proves beyond a doubt, that they believed in the doctrine of the future misery of the wicked, and that they taught it.

(*a*) John v. 29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—Mark xvi. 16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Ps. ix. 17. The wicked shall be turned into hell, and all the nations that forget God.—Prov. xi. 7. When a wicked man dieth, his expectations shall perish; and the hope of unjust men perisheth.—John viii. 36. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.—Phil. iii. 19. Whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things.—Matt. xxv. 30. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.—Matt. vii. 13. Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.—Prov. i. 31. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

Q. 2. Why does God inflict misery or penal evil upon the wicked in the world to come?

A. He does it because they deserve it, and because the general good requires it. By punishing the wicked God shows His hatred of sin and love of holiness, maintains the authority of His law and government, vindicates His character as moral Governor, and promotes the general good of the universe.

Q. 3. How long will the future misery of the wicked continue?

A. Eternally. Reason teaches that God may punish sinners so long as they continue to sin, and there is no reason to suppose that those who die impenitent will ever cease to sin; for as inful volition or exercise will never produce a holy one. Sinners, too, will always deserve to be punished. God may, therefore, justly punish them forever. With respect to the duration of future punishment, mankind are not proper judges, for they know not the full demerit of sin. This God alone can determine; and He speaks of it in the Scriptures as 'eternal,' 'everlasting,' 'forever,' 'forever and ever.' We must therefore renounce the Bible, or believe the doctrine of endless future punishment. (*b*)

Q. 4. Is there any evidence that those who die impenitent will be restored or annihilated, in any period in eternity?

(*b*) Matt. xxv. 46. And these shall go away into everlasting punishment, but the righteous into life eternal.—2 Thess. i. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.—Rev. xiv. 11. And the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night, who worship the beast and his image; and whosoever receiveth the mark of his name.—Dan. xii. 2. And many of them that sleep in the dust of the earth shall awake; some to everlasting life; and some to shame and everlasting contempt.—Mark iii. 29. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.—Matt. xxvi. 24. The Son of man goeth, as it is written of him; but wo unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. See also reference (*e*).

A. There is none. The punishment of the future world is not disciplinary or remedial. It is not so in the case of rebel angels. And we have no evidence, from reason or revelation, that it is so with the finally impenitent of the human race. Further, neither reason nor Scripture gives us any assurance or intimation whatever, that the finally impenitent can expiate their sins by suffering for a limited time. The doctrine of annihilation, or literal destruction of the wicked, is nowhere taught, but is everywhere expressly or impliedly opposed in the Bible. The doctrine, then, of restitution and of annihilation is unscriptural and false. (*c*)

Q. 5. By what language is the future punishment of the wicked represented in the Sacred Scriptures?

A. It is represented by terms the most terrific and affecting. It is called 'death,' 'worm that never dieth,' 'bottomless pit,' 'darkness,' 'mist of darkness,' 'blackness of darkness forever,' 'lake of fire and brimstone,' 'fire that never shall be quenched,' 'suffering the vengeance of eternal fire,' 'furnace of fire,' 'fire prepared for the devil and his angels.' Though these expressions are metaphorical, yet they convey the idea of the greatest and most dreadful pains and torments. The capacities and faculties of the wicked will be much enlarged after death, so that they will

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(*c*) Luke xvi. 22—26. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.—Rev. xxii. 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

be capable of suffering much more misery in the future than in the present state.

Q. 6. Will there be different degrees of punishment inflicted upon the wicked hereafter?

A. There will. Some will endure more misery than others, though all will be punished eternally This idea may be thus illustrated; two cords may extend around the earth, yet one be twice as large in diameter as the other; two persons may be afflicted with the same malady during the same length of time, yet one suffer thrice the distress of the other. Punishment in eternity will be according to the number, magnitude, and aggravation of offences committed in this state of existence. (*d*)

Q. 7. Is the future misery of the wicked bodily, or mental, or both?

A. It is both. As the body and soul constitute the person that sinned in this life, so they both will constitute the person that will suffer in the life to come, after the separate state closes, though before this time the soul only will suffer. The representations of Scripture on this subject, though they should be considered figurative, seem to convey the idea of corporeal punishment. And it is reasonable to conclude there will be bodily sufferings, because the soul cannot suffer greatly without affecting the body; and the finally impenitent will be completely miserable. But bodily distress will not be the principal punishment of the wicked. Mental sufferings will chiefly constitute their misery. These will arise from various sources, viz. 1. Clear convictions of sin, guilt, and ill desert; 2. Recollection of the kind admonitions and remonstrances of God, of His ministers and people, and that salvation was once within their reach, but now, by their neglect, is removed to

(*d*) 2 Cor. v. 10. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—Rev. xx. 13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.—Rom. ii. 6. Who will render to every man according to his deeds.

an infinite distance from them, and that they must dwell forever in utter despair; 3. Raging desires of ease and pleasure never gratified; 4. Association with the devil and his angels, and all wicked and impenitent men, who will torment one another; 5. The knowledge that God overrules their sin and misery for the good of His friends; 6. Banishment from the favorable presence of God; 7. A view of the righteous in exquisite happiness; and, 8. The sinfulness and malignity of their own hearts. These will constitute a hell within them, and lay a foundation for wretchedness without intermission, abatement, or end. (*e*)

(*e*) Matt. xxv. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—Matt. xiii. 30. 40, 41. 42. 49, 50. Let both grow together until the harvest; and in the time of the harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.—Rev. xix. 20. And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.—Rev. xx. 10. 14, 15. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.—Rev. xxi. 8. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.—Rev. xiv. 10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb.—Matt. iii, 12. Whose fan is in his hand, and

Q. 8. Is hell a place, or a state merely?

A. It is a place. It is thus represented in the Scriptures. There is the same reason for believing hell to be local, that there is for believing heaven to be local.

Q. 9. What is the effect of believing the doctrine of universal salvation?

A. It leads to the neglect of true religion, to ease in impenitence, to encouragement in immorality and sin. Nothing in universalism is calculated to restrain men from vicious conduct, and make them virtuous and happy; whereas the opposite doctrine has directly the contrary effect. The truth of a religious doctrine may be ascertained, in part, by its moral tendency. If its tendency be good, the doctrine is true; if its tendency be bad, the doctrine is false. But the tendency of the doctrine of universal salvation is bad; the doctrine, therefore, must be false.

Q. 10. Why do any of mankind embrace the doctrine of universal salvation?

A. Not because there is evidence that it is true, for there is none; but because it permits indulgence in sin with impunity, and because the thought of suffering eternal misery is terrific and distressing.

Q. 11. Can God be good, though the wicked should be miserable in the future world?

A. He can. God is good, though misery exists

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he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.—Mark ix. 43, 44. And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that shall never be quenched, where their worm dieth not, and the fire is not quenched.—Is. xxxiii. 14. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?—Ps. xi. 6. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup.—2 Thess. i. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.—Dan. xii. 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

here. Why then may He not be good, though misery should exist hereafter. Indeed, goodness obliges Him to exercise His punitive justice towards the wicked, for this is not only what they deserve, but what the general good of the universe requires.

Q. 12. What would be a legitimate inference from the doctrine of universal salvation in reference to the old world, to Sodom and Gomorrah, and to Judas, from God's treatment of them?

A. The inference would be, that God was a friend to sin, and an enemy to holiness; and for their sins received to heaven the old world by a flood of waters, while Noah, for his righteousness, was doomed to dwell longer in this world of afflictions; that God, for their abominations, took the inhabitants of Sodom and Gomorrah, by a storm of fire and brimstone, to the mansions of everlasting blessedness, while Lot, for his piety, had to lead a longer pilgrimage of sorrow; and that God delivered Judas, for his perfidy in betraying his Lord and Master, by his own act of self-murder, from this evil world, and received him to eternal bliss, while the other apostles, for their faithfulness and devotedness to their Master's cause, were left to spend upon the earth years of toil and suffering. The same reasoning would apply to Pharaoh and his host, Korah and his company, Ananias and Sapphira, and many similar instances in the present day. In view of these considerations, we leave it to those who embrace the doctrine of universal salvation to determine how God's conduct is to be justified.

Q. 13. How ought those who espouse the cause of universal salvation to be treated?

A. With the greatest kindness—with the most tender concern for their salvation, that if possible they may be led to renounce their error, and embrace the truth as it is in Jesus.

Q. 14. How ought mankind to act in view of the future punishment which awaits the ungodly?

A. They ought immediately to repent of all their sins, believe in Christ, and give all diligence to pre-

pare for death, judgment, and eternity, and thus secure their everlasting salvation. (*f*)

CHAPTER XXV.

Means of Grace.

Q. 1. What is to be understood by the means of grace?

A. Those things which God has appointed to be used for the instruction, conviction, conversion, and sanctification of mankind.

Q. 2. What are the means of grace?

A. The principal means of grace are a preached gospel; reading the Holy Scriptures and other religious books; prayer in public, private, and secret; the sacraments of baptism and the Lord's supper; religious conversation and meditation; self-examination; and religious education. (*a*)

(*f*) 2 Pet. iii. 11—14. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless.—Luke xxi. 33, 34. 36. Heaven and earth shall pass away, but my words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life; and so that day come upon you unawares. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things, that shall come to pass, and to stand before the Son of man.

(*a*) 1 Cor. i. 18. 21. 23, 24. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks, foolishness. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.—Eph. iv. 11, 12. And he gave some, apostles; and some, proph-

Q. 3. How do the means of grace have an effect?

A. By instructing and impressing the minds of men. The mind is influenced by the instrumentality of motives. All the Christian graces are put forth in view of truth. There can be no love to God, without a knowledge of Him;—no repentance for sin, without a knowledge of the law;—no faith in Christ, without a knowledge of Him;—and no Christian hope, without a knowledge of the blessings to be conferred upon Christians. There is, ordinarily, a connection between knowledge and grace; that is, there is not, ordinarily, grace or holiness without knowledge. And there can be no conversion, or sanctification, without religious impression. The mind in ordinary cases will not act till instructed and impressed. The means of grace, then, produce their effect by presenting truth before the mind, and motives to induce the mind to act in view of truth. (*b*)

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ets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.—Acts xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so.—Matt. vii. 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—1 Cor. xi. 26. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.—Luke xxiv. 32. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?—Ps. i. 2. But his delight is in the law of the Lord; and in his law doth he meditate, day and night.—2 Cor. xiii. 5. Examine yourselves whether ye be in the faith, prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?—Deut. vi. 6, 7. And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

(*b*) Ps. xix. 8. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.—Heb. iv. 12. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to

Q. 4. Will the means of grace, of themselves, ever effect, or ensure, the regeneration or sanctification of the soul?

A. They never will. They are to be viewed only as the instrument, used by the Holy Spirit in enlightening the understanding, and influencing the conscience;—in occasioning, but not causing, holy affections of heart. Moral suasion, or the exhibition of divine truth, will of itself avail nothing towards renewing and sanctifying the heart. There must be the agency of the Holy Ghost to give efficiency to means. The saving efficacy of means depends upon God's agency. (*c*)

Q. 5. Is the use of the common means of grace absolutely necessary, in the nature of things, to prepare men for heaven?

A. It is presumed they are not. God could renew and sanctify the hearts of those whom he saves, without the use of the common means of grace, if he pleased. He does this in the salvation of infants. But God's ordinary method, in renewing and sanctifying the soul, is by the instrumentality of means. Without the use of them, therefore, there will, ordinarily, be no convictions, no conversions, no fruits of the Spirit, no accessions to the Church of Christ; but with the use of them there will, generally, be the ends for which they are used.

Q. 6. How does this doctrine of means and ends affect the agency and sovereignty of God, and the agency and dependence of man?

A. The connection of means and ends, however certain, does neither injure nor destroy the agency

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the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.—Jer. xxiii. 29. Is not my word like as a fire, saith the Lord; and like a hammer that breaketh the rock in pieces?

(*c*) 1 Cor. iii. 6. I have planted, Apollos watered; but God gave the increase.—1 Pet. i. 23. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.—James i. 18. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

or sovereignty of God, nor the agency or dependence of man; but proves and illustrates these doctrines. God acts by the instrumentality of means; and, in doing it, His agency is as real and sovereign as though He acted without means. Man acts freely, while he is acted upon by the Holy Spirit, and, thus, man is really dependent, and still a free agent. (*d*)

Q. 7. Are all men, sinners as well as saints, obligated to use the means of grace?

A. They are. The commands of God, and the benefit resulting from their use, bind them to this duty. Saints are sanctified through the truth. Sinners are usually converted by the instrumentality of means. There is no account in Scripture, that any who had arrived to years of discretion were converted until the means of grace had been used with them. There is, therefore, a much greater hope of the salvation of those who attend upon the means of grace than there is of those who do not. This hope does not arise from anything good in the doings of the unregenerate, but from the fact, that they are brought within the influence of means, and into a situation in which God is wont to grant His Spirit in renewing and sanctifying the soul. God does not, generally, extend His grace, in the salvation of men, further than the use of the means which he has appointed. The prospect, therefore, of the salvation of sinners in human view is limited to the use which they make of the means of grace. As means and ends are thus inseparably connected by God, in the economy of salvation, saints and sinners are bound to use the means, in order to obtain the ends. And none but the ignorant, enthusiastic, immoral, and wicked will deny the duty. (*e*)

(*d*) 1 Cor. iii. 7. So then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase.—Philip. ii. 12, 13. Work out your own salvation with fear and trembling; for it is God, which worketh in you both to will and to do of his good pleasure.

(*e*) Acts xx. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Q. 8. How should the means of grace be used?

A. With sincerity, with a disposition to improve by them, with a deep sense that the blessing of Heaven is necessary to give them a good influence, and with earnest prayer to God that he would render them efficacious.

CHAPTER XXVI.

Worship.

Q. 1. What is meant by Divine worship?

A. Paying God that homage, or veneration, which is due to his perfect and adorable nature. (*a*)

Q. 2. Is worship a moral or positive duty, or both?

A. Worship, considered in itself, is a moral duty, and is, therefore, taught by the light of nature; but the manner and time of worshipping God are subjects of positive injunction, and are taught by the Scriptures only.

—John xvii. 17. Sanctify them through thy truth; thy word is truth.—Acts ii. 37. Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, What shall we do?—Acts ii. 41. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls.—2 Cor. x. 4, 5. For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.—Prov. viii. 33—35. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me, findeth life, and shall obtain favor of the Lord.—Prov. xv. 8. The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight.

(*a*) Rev. iv. 9—11. And when those beasts give glory, and honor, and thanks to him that sat on the throne, who liveth forever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created.

Q. 3. What kinds of worship does God require of man?

A. Public, private or family, and secret worship. These kinds of worship are taught by the light of nature, and the Scriptures of the Old and New Testaments, and are congenial to the feelings of good people. (*b*)

Q. 4. When is public worship to be observed?

A. On the sabbath, and at other times, as circumstances may require. (*c*)

Q. 5. What are the services of public worship?

A. They are reading the Sacred Scriptures, preaching the gospel, prayer, psalmody, the administration of baptism, and of the Lord's supper. These services are always to be performed in a known language. The practice, therefore, of the Greek and Latin Churches, in this respect, cannot be justified. (*d*)

(*b*) Ps. lxxxiv. 4. Blessed are they that dwell in thy house; they will be still praising thee.—Ps. cxxxii. 7. We will go into his tabernacles; we will worship at his footstool.—Josh. xxiv. 15. But as for me and my house, we will serve the Lord.—Matt. vi. 6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.

(*c*) Lev. xix. 30. Ye shall keep my sabbaths, and reverence my sanctuary; I am the Lord.—Joel i. 14. Sanctify ye a fast, call a solemn assembly, gather the elders, and all the inhabitants of the land, into the house of the Lord your God, and cry unto the Lord.—Ps. c. 4. Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name.

(*d*) Acts xv. 21. For Moses of old time hath in every city them that preach him, being read in the synagogue every sabbath day.—Acts xviii. 4. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.—1 Tim. ii. 8. I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting.—Col. iii. 16. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.—Acts ii. 41, 42. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls.

Q. 6. Are all people bound to support public worship?

A. They are, by the most indispensable obligations. Their happiness and prosperity in time, and their well-being in eternity, require it. No people were ever virtuous, happy, and successful, who, for a considerable length of time, did not maintain the worship of God. Besides, God has made it the duty of all men to support, by their contributions, the regular ministrations of the gospel. (*e*)

Q. 7. Can persons needlessly absent themselves from the house of God, or public religious services, without criminality?

A. Certainly not; and they do it at their peril. (*f*)

Q. 8. When is family worship to be observed?

A. Morning and evening. This reason and revelation teach. It is also a duty to acknowledge God in a short prayer at the table, before and after refreshments. (*g*)

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer.

(*e*) 1 Cor. ix. 11, 14. If we have sown unto you spiritual things, is it a great thing, if we shall reap your carnal things? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.—Matt. x. 9, 10. Provide neither gold, nor silver, nor brass, in your purses, nor scrip for your journey; neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat.—1 Tim. v. 18. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his reward.—Gal. vi. 6. Let him that is taught in the word, communicate unto him that teacheth in all good things.—Rom. xv. 27. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.—2 Cor. viii. 13, 14. For I mean not that other men be eased, and you burdened; but by an equality, that now at this time your abundance may be a supply for their wants, that their abundance also may be a supply for your wants, that there may be equality.

(*f*) Heb. x. 25. Not forsaking the assembling of ourselves together, as the manner of some is.—Ps. c. 4. Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name.

(*g*) Ps. xcii. 1, 2. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show

Q. 9. What are the services proper to be performed at the time of family worship, morning and evening?

A. Reading the Scriptures, religious instruction, psalmody, and prayer. (*h*)

Q. 10. When is secret worship to be observed?

A. Certainly, at least, daily. Perhaps the best time is immediately after rising in the morning, and just before retiring in the evening. Uniformity in this religious exercise is very desirable.

Q. 11. What are the reasons for secret worship?

A. In secret worship, persons can approach God with more freedom, and unbosom themselves to Him more fully, than in any other way. Besides, there are private personal interests between them and God, sins to confess, woes to bewail, and wants to be supplied, which it would be improper to disclose to the world around them. This service is greatly conducive to a devotional state of mind, and to growth in grace. It is enjoined also in the Scriptures. (*i*)

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forth thy loving-kindness in the morning, and thy faithfulness every night.—Ps. cxli. 2. Let my prayer be set before thee as incense, and the lifting up of my hands as the morning sacrifice.—1 Tim. iv. 3—5. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them, which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer.

(*h*) Acts xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.—Deut. vi. 6, 7. And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.—Ps. xcii. 1, 2. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show forth thy loving kindness in the morning, and thy faithfulness every night.—Phil. iv. 6. Be careful for nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God.

(*i*) Matt. vi. 6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father

Q. 12. What is prayer?

A. It is a suppliant religious address, and implies indigence, desire, and expectation in the person offering it. (*j*)

Q. 13. What are the obligations to prayer?

A. The reasonableness of the duty; the personal good derived from the exercise; the efficacy of prayer in procuring the blessings desired; and the command of God. It is, therefore, great folly and sin to neglect this important and imperious duty. (*k*)

Q. 14. To whom should prayer be offered?

A. To God, the Father, the Son, and the Holy Ghost. Prayer may not be offered to the Virgin Mary, nor to any of the canonized saints, nor to angels, nor to any created being whatever, for this would be idolatry; nor may prayer be offered to God through them as mediators. (*l*)

Q. 15. In whose name should prayer be offered?

A. In the name of Christ. He alone is the medium of intercourse with Heaven. Since the fall, there is no way of access to the throne of mercy, but by a Mediator. (*m*)

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which is in secret, and thy Father which seeth in secret shall reward thee openly.

(*j*) Luke xviii. 13. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

(*k*) Luke xi. 9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

(*l*) Luke xi. 2. And he said unto them, When ye pray, say, Our Father which art in heaven, hallowed be thy name.—2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.—Acts vii. 59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.—Col. ii. 18. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.—Rev. xix. 10. And I fell at his feet to worship him. And he said unto me, See thou do it not. I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy.

(*m*) 1 Tim. ii. 5. For there is one God, and one Mediator between God and man, the man Christ Jesus.—Eph. ii. 18. For

Q. 16. In what manner should God be addressed in prayer?

A. With understanding, solemnity, and reverence, with deep sense of sinfulness and unworthiness, with love, penitence, humility, faith, gratitude, perseverance, and submission to the will of God. (*n*)

Q. 17. For whom is prayer to be offered?

A. For ourselves, our friends and enemies, for rulers and ruled, ministers and people, Zion and the world, for all who now live, and shall hereafter live; but not for the dead, nor for sinners in hell, nor for saints in heaven, nor for those who have committed the unpardonable sin. (*o*)

Q. 18. For what are prayers to be offered?

A. For those things which are lawful in themselves, and which tend to advance the glory of God,

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through him we both have an access by one spirit unto the Father.

(*n*) Ps. xlvii. 7. For God is the King of all the earth; sing ye praises with understanding.—Heb. xii. 28. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.—Luke xviii. 13. God be merciful to me a sinner.—John iv. 24. God is a spirit, and they that worship him, must worship him in spirit and in truth.—Heb. xi. 6. But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.—Luke xxii. 42. Saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine, be done.

(*o*) 1 Tim. ii. 1, 2. I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. —Matt. v. 44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.—Ps. cxxii. 6. Pray for the peace of Jerusalem; they shall prosper that love thee.—Rev. xxii. 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.—1 John v. 16. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it.

the welfare of the Church and the world, our own good, and the good of others.

Q. 19. In what do the devotional services of heaven differ from those of earth?

A. They differ in these respects: the devotional services of heaven are perfectly pure and holy, and consist chiefly of praise and thanksgiving.

Q. 20. May the habitual neglect of prayer consist with the Christian character?

A. It is difficult to conceive that it may. Prayer is justly denominated the breath of the Christian. (*p*)

CHAPTER XXVII.

Sabbath.

Q. 1. What is meant by the Sabbath?

A. A day of rest from secular pursuits and worldly pleasures, in devotement to holy services.

Q. 2. Is the Sabbath a moral or positive institution?

A. In a sense it is both. The separation of a portion of time to the worship of God is dictated by the light of nature, and, therefore, of moral obligation. But the quantity of time, as well as the particular time, to be separated to the worship of God, is known only by Divine revelation, and is, therefore, of positive obligation.

Q. 3. What portion of time has God consecrated to be kept holy?

A. A seventh part—one day in seven. (*a*)

Q. 4. Why should the Sabbath be observed as a holy day?

(*p*) Acts ix. 11. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus; for behold he prayeth.

(*a*) Exod. xx. 8—10. Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.

A. 1. Because it furnishes an opportunity for rest, serious reading and meditation, the religious education of children, Christian intercourse, and public social worship; 2. Because the reason and fitness of things require it; 3. and, Because God has established it to be perpetually kept as sacred to His service. (*b*)

Q. 5. When was the Sabbath at first instituted?

A. Immediately upon the close of the creation.

Q. 6. What is the evidence of this?

A. 1. The fact, that the Scriptures represent it as then instituted; 2. The design of the institution, which is the commemoration of the Divine perfections, in the work of creation, and the preparation of man for the kingdom of heaven; and, 3. The fact that time was then, and onward, distinguished by weeks of seven days. (*c*)

Q. 7. Was the command to keep the Sabbath renewed to the children of Israel?

A. It was, when God gave to them from mount Sinai the ten commandments. (*d*)

Q. 8. Is the sabbatical institution in force under the Christian dispensation?

A. It is. As evidence of this, we have, in addition to the fourth commandment of the decalogue, which is perpetually binding upon all men, wheresoever it is made known, the practice of the Apostles, of Him who is Lord of the Sabbath, and the prac-

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(*b*) Gen. ii. 3. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.—Exod. xx. 8. Remember the Sabbath day, to keep it holy.

(*c*) Gen. ii. 3. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.—Exod. xx. 11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it. *The phrase, 'in process of time,' or more properly rendered, at the end of days, when Cain and Abel are said to have brought their offering to the Lord, most probably meant the Sabbath. A week was a well known period of time in the days of Jacob and Laban. Noah observed periods of seven days.*

(*d*) Exod xx. 8. Remember the sabbath day to keep it holy.

tice of the primitive Christians. The Sabbath, then, is a standing ordinance, and is, consequently, not abolished under the Christian dispensation; but continues in full force. (*e*)

Q. 9. Which day of the week was the Jewish Sabbath?

A. It was the seventh day of the week.

Q. 10. How long did the Jewish Sabbath continue?

A. Till Christ's resurrection from the dead; when Christ came and broke down the middle wall of partition between Jews and Gentiles, and restored many things to their primitive state. The Jewish Sabbath, which was typical of the rest that He procured for His Church, was altered to the first day of the week. The Jewish Sabbath was abolished when the Mosaic dispensation ceased, and the things typified by it took place.

Q. 11. What is the evidence that the first day of the week is to be kept as the Sabbath, under the Christian dispensation.

A. 1. The fact, that Christ arose from the dead on this day; and, 2. The fact, that the Apostles and primitive Christians observed the first day of the week as the Sabbath. But this they would not have done, had it not met the approbation of the Lord of the Sabbath; and His will is a law, and, consequently, their example has all the force which can be attached to a precept or command. (*f*) *

(*e*) See (*d*) and (*f.*)

(*f*) Mark ii. 28. Therefore the Son of man is Lord also of the sabbath.—*The first day of the week is called the Lord's day in distinction from all other days, because it is designed to commemorate the resurrection of Christ.*—Rev. i. 10. I was in the Spirit on the Lord's day.—*On this day the Lord's Supper was administered, and the word of God was preached.*—Acts xx. 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.—*It was the*

* It is to be remembered, that the fourth commandment specifies no particular day to be kept as the Sabbath, only one in seven. The purport of the command is, Six days may be employed in labor, and the seventh, or one in seven, is to be observed as a day of sacred rest. Elsewhere we are to look for the specification of the day of the Sabbath.

Q. 12. When does the Sabbath begin?

A. Some are of the opinion that it begins at evening, some, at midnight, some, at morning, and some, that it cannot be determined when it does begin. All, however, agree in the opinion, that a seventh portion of time ought to be kept holy. And it may, perhaps, be safe and expedient for Christians to conform their reckoning of days to that which prevails in the country where they live.

Q. 13. How should the Sabbath be kept?

A. It should be kept in a holy manner. Preparation should be made for it when approaching, and it should commence with prayer. On it servile labor, all works of vanity, pride, and luxury, all slothfulness and stupidity, travelling on journeys, visiting from house to house, strolling the fields, walking the streets, conversation upon worldly concerns, reading irreligious books, or even books on ordinary subjects, should be avoided. Keeping the Sabbath holy implies, also, that the day be spent in public, private, and secret devotion, or religious exercises generally. (*g*)

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day of charitable collections.—1 Cor. xvi. 2. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.—*Christ appeared to his disciples on this day, and blessed them.*—John xx. 1. 19. 26. The first day of the week cometh Mary Magdalene, early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

(*g*) Exod. xx. 8—11. Remember the sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the sabbath day, and hallowed it.—Jer. xvii. 21 22. Thus saith the Lord; Take heed

Q. 14. May not works of necessity and mercy be performed on the Sabbath?

A. They may, if they cannot be properly deferred, such as healing the sick, administering to the relief of the distressed, and other works of mercy and necessity. (*h*)

Q. 15. By what name ought the Christian Sabbath to be called?

A. It is appropriately called the Lord's Day, or the First Day of the week. It may also, with great propriety, be called Sabbath, but not Sunday.

Q. 16. Is the Sabbath an important institution?

A. It is; for it has been of more utility in preserving the knowledge and worship of God, and hereby promoting the temporal and spiritual happiness of man, than all other institutions.

Q. 17. Should the Sabbath be highly prized?

A. It should; for with it is connected our prosperity as individuals, and as a nation, and the happiness of the present and future generations. Conse-

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to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.—Nehem. xiii. 15. In those days I saw in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens which they brought into Jerusalem on the sabbath day; and I testified against them in the day wherein they sold victuals.—Isaiah lviii. 13,14. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father, for the mouth of the Lord hath spoken it.

(*h*) Mark ii. 27. And he said unto them. The sabbath was made for man, and not man for the sabbath.—Luke xiii. 15, 16. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

quently every exertion should be made to prevent its violation.

CHAPTER XXVIII.

Church.

Q. 1. How is the Church of God to be regarded in its distinctive character?

A. It is to be regarded as catholic or particular, visible or invisible, militant or triumphant.

Q. 2. What is meant by the catholic Church?

A. It has a two-fold sense. It means, either all the professed friends of Christ, who dwell on the earth, that have publicly entered into covenant with God and His people; or all those who shall finally be sanctified and saved. (*a*)

Q. 3. What is meant by a particular Church?

A. A suitable number of professed Christians, who, embracing the great and essential truths of Christianity, and living in some good measure agreeably to them, covenant to walk together according to the laws, institutions, and ordinances of Christ. Such were the Churches at Rome, Corinth, Ephesus, Philippi, Colosse, and Thessalonica. (*b*)

Q. 4. What is intended by the Church visible?

A. All those who have, openly and freely, professed the religion of the Bible, and entered into covenant with God and His people, according to Divine prescriptions. (*c*)

Q. 5. What is meant by the Church invisible?

(*a*) Eph. i. 10, 22, 23. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him. And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.

(*b*) Rev. ii. 7. He that hath an ear, let him hear what the Spirit saith unto the churches.

(*c*) 1 Cor. i. 2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

A. All those who have really experienced religion, or who love the Lord Jesus Christ in sincerity and truth, whether they belong to the visible Church or not. (*d*)

Q. 6. What is to be understood by the Church militant?

A. All true Christians upon the earth who, while here in probation, are conflicting with self, sin, Satan, and the world. (*e*)

Q. 7. What is meant by the Church triumphant?

A. All true Christians, who are in a glorified state, or are confirmed in holiness and happiness in heaven. (*f*)

Q. 8. What particular act constitutes, or embodies, a particular Church?

A. The act of covenanting. Every body of persons must have some bond of union, some covenant, some associating act.

Q. 9. When did the Church have its origin?

A. Soon after the apostasy of man. It is generally supposed that Adam and Eve repented and believed in the promised Seed. Abel, it is certain, was a believer. (*g*)

(*d*) 2 Tim. ii. 19. Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.—1 Cor. xii. 12, 13. For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

(*e*) 1 Tim. vi. 12. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.—Rev. xxi. 7. He that overcometh shall inherit all things, and I will be his God, and he shall be my son.—Eph. vi. 12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

(*f*) Rev. v. 9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain; and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.

(*g*) Gen. iii. 31. Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them.—*It is supposed by some, that these were skins of beasts slain and offered*

Q. 10. What qualifies for Church membership?

A. Experimental piety, or vital godliness—repentance, and faith. (*h*)

Q. 11. Are all who profess religion possessed of this qualification?

A. They are not. Some are hypocritical professors. No Church on earth, probably, is entirely pure. (*i*)

Q. 12. What is the design of the institution of the Church on earth?

A. The maintenance and diffusion of the truths of religion, the support of Gospel ordinances, the promotion of holiness and happiness among mankind, and the edification of the people of God. (*j*)

Q. 13. What are the special ordinances of the Church?

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in sacrifice, and that this circumstance is indicative of the faith of our first parents in the great atoning sacrifice, which is Christ, of whom these were a type.—Heb. xi. 4.—By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh.

(*h*) Acts viii. 47. And Philip said, If thou believest with all thine heart, thou mayest.—Acts ii. 41. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls.

(*i*) Matt. xiii. 47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind.—Matt. viii. 21, 22, 23. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, Have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.

(*j*) Eph. iv. 11—13. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—Eph. v. 27. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

A. Baptism and the Lord's Supper. (*k*)

Q. 14. What is the destination of the Church militant?

A. Its destination is to increase until it shall fill the earth, and to continue to the end of the world. (*l*)

CHAPTER XXIX.

Baptism.

Q. 1. What is Christian baptism?

A. It is a special or positive ordinance of Christ, and consists in the application of water to a person in the name of the Father, and of the Son, and of the Holy Ghost. (*a*)

Q. 2. When was this sacrament instituted?

A. After Christ's resurrection from the dead, and just before his ascension into heaven. And it is a public and formal abrogation of the Mosaic economy, and an authoritative establishment of the Christian dispensation. It marks a new era in the history of the Church. (*b*)

Q. 3. What is signified by baptism?

A. It represents the necessity of the sprinkling or washing of the soul from sin and pollution by the

(*k*) Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—1 Cor. xi. 21. 25. And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.

(*l*) Isaiah ii. 2. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.—Matt. xvi. 18. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

(*a*) Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

(*b*) See reference (*a*).

Holy Spirit, in his purifying and cleansing influences. It is an outward and visible sign of an inward and spiritual grace. It is not regeneration, but the symbol of it. It is also a seal of the covenant of grace, both on the part of God, and of him who is baptized. It is an initiatory ordinance, an appointed requisite of admission into the visible Church. And it is a solemn dedication to God, the Father, the Son, and the Holy Ghost. (c)

Q. 4. By whom should baptism be administered?

A. By a minister of the Gospel—one who has been properly baptized, and inducted into the Ministerial office. He administers the ordinance in his official capacity.

Q. 5. Who are the proper subjects of baptism?

A. All who profess their faith in Christ, and obedience to Him, and the children of such as are members of the visible Church, if in a state of minority.

Q. 6. What is the evidence that believers are proper subjects of baptism?

A. The fact that the Scriptures require of adults, or those who can believe, faith in order to baptism, and that such as did believe were baptized. This was the case with the three thousand converted on the day of Pentecost, with the Eunuch, the Jailer, Lydia, and the people of Samaria. This argument, which proves that adults must believe in order that they may be baptized, does not prove that infants are not proper subjects of baptism. If it does, then the same mode of reasoning will prove that all infants are lost. For it is expressly said in Scripture, that he that believeth not shall be damned. But infants cannot believe; therefore, according to this reason-

(c) Tit. iii. 5. Not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost.—Acts i. 5. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.—1 Pet. i. 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ.

ing, they must all perish. But this none will say. The truth is, that when the Scriptures speak of faith as necessary to baptism or salvation, they refer solely to adults, those who are capable of believing. They have not the least respect to infants, who cannot believe. The fact, then, that faith is necessary in adults, in order to qualify them for baptism, is no argument for, or against, the baptism of infants. (*d*)

Q. 7. What is the evidence that the children of the members of the visible Church, or believers in covenant, are proper subjects of baptism?

A. Here let it be observed, that in Scripture there is no command not to baptize infants, and no evidence that infants should not be baptized. The baptism of the children of believers in covenant may be argued, 1. From the covenant God made with Abraham. This was the covenant of grace, and it extended not only to Abraham, and his children, and his household, but to all his posterity, especially his children by faith, for an everlasting covenant. The seal of this covenant, under the Jewish dispensation, was circumcision, and was affixed to males only of the Jews and proselyted Gentiles. The seal of the covenant under the Christian dispensation, is baptism, and is to be applied to both males and females, for they are all one in Christ Jesus. The children

(*d*) Ps. l. 16. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?—Acts ii. 41. Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls.—Acts viii. 37. And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.—Acts xvi. 31. 33. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.—Acts xvi. 11. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us, whose heart the Lord opened, that she attended unto the things which were spoken of Paul.—Acts viii. 12. But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

of believers under the Jewish dispensation, received the seal of the covenant, which was circumcision. So the children of believers, under the Christian dispensation, should receive the seal of the covenant, which is baptism. This is a token of their covenant relation. The Christian Church is a continuation of the Jewish Church. Consequently, as baptism is founded on the same relation of parents and children, and as, in regard to the covenant, it answers the same purpose with circumcision, so it comes in the place of it. The covenant remains the same, though the seal of it is altered. (e)* 2. Another argument for the baptism of the children of believers, is derived from

(e) Gen. xvii. 7. 9, 10, 11, 12. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and thy seed after thee. And God said unto Abraham, Thou shalt keep my covenant, therefore, thou and thy seed after thee, in their generations. This is my covenant, which ye shall keep between me and you, and thy seed after thee; every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old, shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed.—Gen. xvii. 26, 27. In the self-same day was Abraham circumcised, and Ishmael his son, and all the men of his house, born

* 'There never was any age, at least since Abraham,' says Dr. Wall, 'in which the children, whether of Jews or proselytes, that were admitted into covenant, had not some badge or sign of such their admission. The male children of Abraham's race were entered by circumcision. The whole body of the Jews, men, women, and children, were in Moses' time baptized. After which the male children of proselytes, that were entered with their parents, were, as well as their parents, admitted by circumcision, baptism and a sacrifice; the female children by a baptism and a sacrifice. Now, after that circumcision and sacrifice were to be abolished under the gospel dispensation, there was nothing left but baptism or washing, for a sign of the covenant and of professing religion This our Saviour took probably as being the easiest and the least operose of all the rest; and as being common to both sexes, making no difference of male or female, and enjoined it to *all that should enter into the kingdom of God.* John iii. 5. And St. Paul does plainly intimate to the Col. ii. 11, 12, that it served them instead of circumcision, calling it the *circumcision of Christ*, or *Christian circumcision.*'—History of Infant Baptism, V. I. p. 90.

the conduct of Christ towards them, and his declaration concerning them. He approved of their being brought to Him for His blessing, when forbidden by His disciples. He spoke of them with the tenderest

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in the house, and bought with money of the stranger, were circumcised with him.—Gen. xxi. 4. And Abraham circumcised his son Isaac, being eight days old, as God had commanded him.—Rom. xv. 8. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.—Gal. iii. 17. 7. 29. And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. Know ye, therefore, that they which are of faith, the same are the children of Abraham. And if ye be Christ's, then ye are Abraham's seed, and heirs according to the promise.—Rom. iv. 11. 16. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had, yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also. Therefore it is of faith that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.—Acts ii. 38, 39. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Rom. xi. 16—20. For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches. And if some of the branches be broken off, and thou being a wild olive tree wert graffed in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches; but if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off that I might be graffed in. Well, because of unbelief they were broken off, and thou standest by faith.—Eph. iii. 6. That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel.—Jer. xxx. 20. Their children shall also be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.—1 Cor. vii. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy.—Gal. iii. 28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.

affection, took them in His arms and blessed them, and declared that of such was His kingdom, either in its state of grace on earth, or in its state of glory in heaven. Surely, then, they are within the pale of the covenant, and, consequently, have a right to the privileges of the covenant, and to baptism, the seal of the covenant. (*f*) 3. The next argument for the baptism of children is the fact, that the Apostles baptized households. Their practice should be considered a rule for us on this subject. The households of the Jailer, Lydia, and Stephanas, were baptized, and on the faith of these persons, so far as appears. And is it not reasonable to suppose that some individuals of these families were children, or persons in minority? (*g*) 4. The practice of the baptism of infants from the days of the Apostles to the present time, is an argument in favor of infant baptism. There is no ancient writer of distinction, who does not refer its origin, as a matter of certainty, to the usage of the Apostles. It appears from the writings of the pious, learned and accurate Dr. Wall, that infant baptism was not even denied by any for 1100 years after Christ. The denial of infant baptism, therefore, is somewhat a late thing, and wholly unwarranted by Scripture.* 5. Another argument for infant baptism

(*f*) Luke xviii. 15, 16. And they brought unto him also infants, that he would touch them; but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God.

(*g*) Acts xvi. 33. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.—Acts xvi. 15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there.—1 Cor. i. 16. And I baptized also the household of Stephanas.

* Origen, who possessed more information than any man of his day, and who lived near the time of the apostles, says, 'The Church received a tradition, or order, from the apostles, to give baptism to little children also.' A little after the period in which Origen lived, a Council of 66 bishops unanimously decided, that 'The baptism of infants was not to be delayed to the eighth day after the birth, as circumcision had been; but might be given them

is derived from the consequences of a denial of it. There is not the least ground for pretending to a regular succession of adult baptisms from the days of Christ to the present time, that is, the baptisms of adults by persons who had been baptized when adults. And as none are qualified to administer baptism, but such as have been properly baptized, so by nullifying infant baptism, all baptism is nullified. Consequently, on this principle, none are now baptized, and none can be baptized till a new dispensation from heaven.*—May it not be fairly and fully

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at any time before.' The question they decided was not whether infants should be baptized, (there was no doubt on this point,) but whether they might be baptized before they were eight days old. Augustine, who was born in the middle of the fourth century, affirms, 'The whole Church practises infant baptism. It was not instituted by Councils, but was always in use.' Pelagius, who lived at the same time, and who had visited the most noted Churches in Europe, Asia, and Africa, declares that he never heard of any one, even the most impious heretic, who asserted that infants are not to be baptized.' 'For the first 400 years,' (after Christ,) says Dr. Wall, in his History of Infant Baptism, 'there appears only one man, Tertullian, that advised the delay of infant baptism, in some cases; and one Gregory, who did perhaps practise such delay, in the case of his own children; but no society, so thinking, or so practising, nor one man so saying, that it was unlawful to baptize infants. In the next 700 years, there is not so much as one man to be found, that either spoke or practised such delay, but all the contrary. And when about the year 1130, one sect among the Waldenses declared against the baptizing of infants as being incapable of salvation, the main body of that people rejected their opinion. And the sect that still held to it quickly dwindled away and disappeared. And there was nothing more heard of holding that tenet till the year 1522.' Dr. Gill himself, one of the most learned of the Baptist writers, acknowledges, that infant baptism was the practice of the Church universally, from the third to the eleventh century.'

* The Rev. Roger Williams, who was the founder of the first Baptist church in Providence, R. I., in the year 1639, which was the first Baptist church established in this country, came to *this same just conclusion*. Secretary Morton, in his Memorial of New England, published in 1669, says, 'They (Mr. Williams and others, who first settled Providence) had not been long there together, but from rigid separation they fell to Anabaptistry, renouncing the baptism which they had received in their infancy, and taking up another baptism, and so began a church in that way; but Mr. Williams stopped not there long, for after some time he told the people that followed him, and joined with him in a new baptism, that he was out of the way himself, and had misled them, for he did not find that there was any upon earth that could administer baptism, and, therefore, their last baptism was a nullity, as well as their first; and, therefore, they must lay down all, and wait for the coming of the

concluded from the above arguments, that the infants of believers in covenant are proper subjects of baptism?

Q. 8. Is it right and a duty for heads of families, who are Church members, to dedicate in baptism those children which are committed to them as their own, or which are under their special care and government?

A. It is. Under the Jewish dispensation, children holding this relation received the seal of the covenant, which was circumcision, and such children should now receive the seal of the covenant, which is baptism. It is also a reasonable service, and should not be neglected, as it is in the present day. (*h*)

(*h*) Gen. xvii. 12. 13. 26, 27. And he that is eight days old, shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger which is not of thy seed. He that is born in thy house, and he that is bought with thy money must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. In the self-same day was Abraham circumcised, and Ishmael his son; and all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

Apostles.'—Mr. Williams had been a settled Pedobaptist minister in Salem, Mass., but on account of his having embraced some peculiar views, especially in relation to civil government, he was banished from the Province of Massachusetts. He fled to Providence, R. I., and took with him eleven of his people. There they became Anabaptists, and formed, professedly, a Baptist church. But how did they do it? One Ezekiel Holyman, who was a layman, and who had been baptized in infancy, and by sprinkling, and consequently had never been baptized according to the views of the Baptists, took Mr. Williams and baptized him by immersion, or rather went through the ceremony of baptizing him; and then Mr. Williams, who, upon the principles of the Baptists, had never been baptized, rebaptized Mr. Holyman, the very individual who but just before went through the ceremony of baptizing him, and also the ten others, who fled from Massachusetts Bay. Now, upon Baptist principles, none of them were baptized, and, consequently, no Baptist church was established. And as all or nearly all the professed Baptist churches in this country sprang, it is presumed, directly or indirectly, from the church in Providence, so, upon Baptist principles, there are now none or but few Baptist churches in the land. By unchurching us they unchurch themselves.—See Governor Winthrop's Journal, and Rev. Mr. Backus's Church History of New England.

Q. 9. What good will it do children to baptize them?

A. It will do them as much good to baptize them under the gospel, as it did to circumcise them under the law. It will do children as much good to baptize them, as it does adults. In either case the duty does not follow principally from the good which results, but from the command of God. Children ought, therefore, to be baptized; and no parents can neglect this duty without incurring the displeasure of Heaven. The baptism of a child is the duty and act of the parents, and not of the child. To ask the question, therefore, What good can it do to baptize children, is to reply against God. When He commands, men should obey. To treat infant baptism with contempt, is to hold the command of circumcision in contempt. The baptism of children binds them with peculiar obligations to obey the gospel, as circumcision bound the circumcised to keep the whole law. Besides, God is pleased to bless His own ordinances. This we see peculiarly illustrated in the revivals of religion in the present day. A very great portion of those who have experienced religion, were dedicated to God in infancy or childhood. Here, then, is the good which results from infant baptism.

Q. 10. Do parents, who dedicate their children to God in baptism, take upon them any special obligations?

A. They do. They solemnly promise, in the presence of God, angels and men, sealing the engagement with the seal of God's covenant, that they will bring up their children in the nurture and admonition of the Lord, and that they will cultivate solicitude for their salvation, teach them to read the Bible, explain to them its doctrines and duties, pray with and for them, and strive by every means in their power to bring them to a knowledge of Christ, which is eternal life.

Q. 11. What is the proper mode of baptism?

A. There is no particular mode specified in the Scriptures, as immersion, plunging, dipping, or sprinkling. The command is to baptize, not designating

the mode. The Greek word, βαπτιζω, Anglicised, or translated into English, baptize, in the New Testament, signifies to wet with water partially, as well as totally, and by sprinkling, as well as by immersion. The words immerse and immersion are not to be found in the Bible. The word plunge is used but once in the Scriptures, and then has no reference to the ordinance of baptism. The words dip, dipped, dippeth, and dipt, are used in the Bible twenty-one times, but have not the least relation to the ordinance of baptism. The words sprinkle, sprinkled, and sprinkling, are used six times in the Old and New Testaments in reference to spiritual baptism, which is represented by water baptism. The mode, therefore, is not essential, or, if it is essential, it would seem that sprinkling is the proper mode. Sprinkling, pouring, and immersion, are each of them, it is presumed, valid, and may be practised, and probably were practised in the days of primitive Christianity. (*i*)

Q. 12. Was the baptism of John Christian baptism?

A. Certainly not. John did not baptize into the name of the Father, and of the Son, and of the Holy Ghost; but he baptized unto repentance. John baptized Christ as an induction into the Priestly office. He could not baptize Him in the name of the Trinity, for he was one of the Trinity, nor unto repentance, for He had no sins, of which to repent. But he bap-

(*i*) Isaiah lii. 15. So shall he sprinkle many nations.—Ezek. xxxvi. 25. Then will I sprinkle clean water upon you, and ye shall be clean.—Heb. ix. 13, 14. For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.—Heb. x. 22. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. —Heb. xii. 24. And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.—1 Pet. i. 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ.

tized Him as a Priest; hence He was not baptized till He was thirty years of age. All the Priests under the law were baptized, and thus inducted into office at this time of life. John was the last prophet under the law. He was the Forerunner of Christ. The gospel Church was not established till after the resurrection of Christ. John's baptism is not, therefore, gospel baptism, and the baptism of Christ is no example for us. This, too, is the opinion of the Rev. Dr. Robert Hall, a very distinguished author, of the Baptist denomination. (*j*) *

Q. 13. Do the phrases, in the English translation of the New Testament, 'went down into the water,' and 'went up out of the water,' prove anything in regard to the mode of baptism?

A. They do not. The prepositions in Greek translated 'into' and 'out of' are much more fre-

(*j*) Acts xix. 2, 3. He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.—Mark i. 4. John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins.—Matt. iii. 14, 15. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered him.—Matt. iii. 1, 2. In those days came John the Baptist preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand.—Exod. xxix. 4. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. —Gen. xxx. 19. For Aaron and his sons shall wash their hands and their feet thereat.—Numb. iv. 3. From thirty years old and upward, even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

* The denomination of Christians, usually called Baptists, are more appropriately called Anabaptists, because they rebaptize, or baptize again those who have been baptized in infancy; or Antipedobaptists, because they oppose and reject the baptism of children. There is, strictly speaking, no more reason for their being called Baptists, than any other denomination being called so, for the meaning of the word Baptist is a baptizer, or one who baptizes. In the Scriptures the word Baptist is applied to John the harbinger of Christ only. Neither were His disciples, nor the Apostles, called Baptists, nor any other persons, till 1500 years after Christ.

quently translated in the New Testament, 'to' and 'from,' as every one, acquainted with the original language, must know. No evidence, therefore, for immersion is to be derived from this circumstance of English phraseology; for these phrases would be better rendered 'went down to the water,' and 'went up from the water.' And no doubt the translators of the New Testament viewed this subject in much the same light, as they all practised baptism by sprinkling.* Besides, if going into the water was baptism, then Philip was baptized as well as the Eunuch, and John as well as Christ; but if it was not, the question then arises, how did Philip baptize the Eunuch and John baptize Christ, while they were in the water? From what is said in the Scriptures, we know not whether it was by immersion, pouring, or sprinkling.

Q. 14. What is meant by the phrase 'buried with Christ by baptism into death,' found in the sixth chapter of the Epistle to the Romans?

A. It is similar in meaning to 'planted together in the likeness of his death,' and 'crucified with him,' phrases used in the same chapter. They are figurative expressions, and mean that believers are, or should be, dead to sin, and all carnal affections, pursuits, and expectations—as much so as one, buried, planted, or crucified, would be to the affairs of this life. The apostle alludes to the effects of baptism by the Holy Ghost, which are spiritual regeneration; but has not

* Many persons, unacquainted with the original Greek, lay great stress upon the present English version of the New Testament in these cases, and seem to think that this is an infallible guide in relation to the mode of baptism. In order to consider it in this light, they must acknowledge, that the translators knew what was the meaning of the original words, for if they did not know, they might translate them wrong, ignorantly, and also that they were good persons, for if they were not good, they might translate them wrong, purposely. In either case, that is, if they were ignorant, or bad persons, the translation would be no proper guide. In the view of these individuals, therefore, the translators knew what was right and were good persons, and if so, they would do what was right. But what did they do in the case before us? They observed infant baptism, and baptism by sprinkling, for they were of the Church of England. The inference then is, that they believed sprinkling to be a valid mode, and taught in the word of God.

the least reference to the mode of the external ordinance. Indeed, there is not the least resemblance between the death of Christ, and baptism by immersion. Had Christ died by being drowned, there might have been a likeness to his death in the mode of baptism by immersion; but as Christ died on the cross, there can be no likeness whatever.

Q. 15. Which is the first instance of Christian baptism, recorded in the Sacred Scriptures?

A. The baptism of the three thousand, who were converted by the Apostle's preaching on the day of Pentecost. (*k*)

Q. 16. In what mode were they baptized?

A. By sprinkling, or affusion, it is altogether probable. They were in the city of Jerusalem, which stands on a hill, near which there is no pond, nor river, nor sea; and no watering place except one small spring, or pool, called Siloam. It is not to be supposed that they had a change of raiment, for when they came to hear Peter preach, it is presumed they did not think of their own conversion. How, then, could they be properly prepared for immersion? Besides, it would be impossible for the Apostles to baptize them by immersion in one day.

Q. 17. How was the apostle Paul baptized?

A. He must have been baptized by sprinkling, or affusion; for it would seem that he was baptized in the house of one Judas in the city of Damascus. (*l*)

Q. 18. How was the Jailer and his family baptized?

A. Without doubt by sprinkling; for they were baptized at midnight, and in the outer prison, or dungeon, and nothing is said of their departing from the house. (*m*)

(*k*) Acts ii. 41. Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls.

(*l*) Acts ix. 11, and xxii. 16. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire of the house of Judas, for one called Saul of Tarsus; for behold he prayeth. And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord.

(*m*) Acts xvi. 30. 33. And brought them out, and said, Sirs,

Q. 19. In what way were those baptized who were converted at the house of Cornelius?

A. Probably by sprinkling or pouring, for this is the natural construction of Peter's language when he says, 'Can any man forbid water, that these should not be baptized?' that is, forbid water to be brought, with which to baptize them. (*n*)

Q. 20. Is there any other evidence that sprinkling, or affusion, is a proper mode of baptism?

A. There are a number of circumstances in favor of it. Baptism, as it is an act of public worship, it would seem, ought to be performed in the house of God. Besides, we never read in the Bible of persons going away from the place of worship to attend upon the ordinance of baptism. On the contrary, it is represented as taking place where they are at the time of worship or conversion. Further, in the Scriptures it is never said, that any are baptized in water, but with water. Again, baptism by immersion cannot always be performed with decency, modesty, and propriety, and in some countries cannot be performed for a great portion of the year by reason of the water's being frozen, and, in some cases, cannot be performed at all on account of the sickness or infirmity of the persons to be baptized. But baptism by sprinkling or affusion may always take place with decency, modesty, and propriety, in every climate, in every season of the year, and in every state of health. May it not, therefore, be concluded from these considerations, that the great Head of the Church, knowing these circumstances, would never have appointed baptism by immersion, especially in all cases?

Q. 21. Ought baptism to be repeated?

A. Certainly not. There is no command, example, or permission of re-baptization in Scripture. The meaning of the ordinance forbids it. The repetition of baptism would imply, that the renewing of the soul by the Holy Ghost once was not sufficient unto

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what must I do to be saved? And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

(*n*) See Acts x.

salvation. This consideration would be highly derogatory to the character of the Redeemer. As circumcision was not to be administered more than once to the same person, so neither is baptism. In the baptism of an infant, there is the application of water in the name of the Trinity as well as in the baptism of an adult. If the baptism of an infant is not valid, it is because the subject of it did not possess faith. If the want of faith will nullify infant baptism, the want of faith will also nullify adult baptism. But adults may be hypocritical in their profession. This, therefore, would nullify their baptism. If they should ever after experience religion, they ought to be baptized again. On this principle, baptism might be administered again and again, and there would be no end to baptizing, and it would never be known in this world, who were baptized, and, consequently, no Church could be established. Re-baptizing, therefore, whether of one baptized in infancy or adult age, is highly improper, and wholly unwarranted by Scripture.

Q. 22. Ought a difference of opinion respecting the mode and subjects of baptism to prevent the free communion of Churches, and the members of Churches, of our common Lord and Master Jesus Christ?

A. Certainly not; for it is contrary to reason, Christian feeling, and the Word of God. (*o*)

CHAPTER XXX.

Lord's Supper.

Q. 1. What is to be understood by the Lord's Supper?

(*o*) 1 Cor. x. 17. For we being many are one bread, and one body, for we are all partakers of that one bread.—1 Cor. xii. 12, 13. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

A. That holy ordinance, in which the sufferings and death of Christ are commemorated.

Q. 2. By whom, and at what time, was this ordinance instituted?

A. It was instituted by Jesus Christ, on that memorable night in which he was betrayed. (*a*)

Q. 3. What are the elements used in this institution?

A. Bread and wine. (*b*)

Q. 4. What do these represent?

A. The bread broken, and the wine poured out, represent Christ's body broken, and His blood shed, when He died on the cross for the sins of men. (*c*)

Q. 5. Are the bread and wine in the Lord's Supper to be viewed as the real body and blood of Christ?

A. They are not, but only symbols of them. The doctrine of transubstantiation, or that the bread and wine are literally converted into the body and blood of the Redeemer, is one of the grossest absurdities ever imbibed and propagated. To suppose that Christ's identical human body is present in ten thousand places at once, is the height of superstition.

Q. 6. What are some of the names given to this Christian ordinance?

A. It is called the Lord's Supper, the Sacrament, the Communion, the Breaking of bread, the Eucharist.

Q. 7. Why is it called by these names?

A. It is called the Lord's Supper, because it was instituted by Him, and is to be celebrated in remembrance of Him, and is an important and rich repast for the soul. It is called the Sacrament, which means an oath, because in it Christians swear allegiance to Christ, their rightful Lord and Sovereign. It is called

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(*a*) 1 Cor. xi. 23—25. For I have received of the Lord that which also I delivered unto you. That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye as oft as ye drink it in remembrance of me.

(*b*) See reference (*a*).

(*c*) See reference (*a*).

the Communion, because it is a sacred sign of the spiritual fellowship of believers with one another, and with Christ. It is called the Breaking of bread, because the bread is broken to represent the body of Christ, broken on the cross. It is called the Eucharist, because Christ, when he instituted the ordinance, gave thanks, and Christians, when they partake of it, in grateful remembrance of the Saviour's death, give thanks also.

Q. 8. What are the nature and design of the Lord's Supper?

A. It is of the nature of a commemorating, communicating, and covenanting ordinance. It is a bond of union between Christians, a badge or mark of discipleship to Christ. It is a seal of the covenant of grace, both on the part of Christ and His people. It is a permanent ordinance—it will continue till Christ's second appearance—till he comes to judg ment.——The special design of this institution is to preserve a grateful and affectionate remembrance of the blessed Saviour. It is a memorial of His death It also expresses the guilt and wretchedness of man and the grace of God in his salvation. (*d*)

Q. 9. What are the obligations to observe the institution of the Lord's Supper?

A. Gratitude, personal benefit, the honor and com mand of Christ, and the practice of the Apostles and primitive Christians. All persons are thus bound to partake of the sacrament of the Supper. This is their imperious duty, and their high privilege. (*e*)

(*d*) 1 Cor. xi. 25, 26. This do ye, as oft as ye drink it, in re membrance of me. For as often as ye eat this bread. and drink this cup, ye do show the Lord's death till he come.—1 Cor. x 16, 17. The cup of blessing, which we bless, is it not the com munion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread.

(*e*) Ps. cxvi. 12, 13. What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord.—Matt. x. 32, 33. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in

Q. 10. To whom is the sacrament of the Lord's Supper to be administered?

A. Not to the grossly ignorant, the idiot, the openly ungodly, or the impenitent; but to all such as have, in the view of charity, experienced religion, having publicly covenanted with God and His people. This ordinance is designed only for visible Christians, females as well as males, in regular church standing, and is, therefore, to be viewed not as a converting ordinance, though in some individual cases it may prove to be such, but as an ordinance instituted for the edification of Christians. (*f*)

Q. 11. What evidence ought a person to possess which will warrant him in his own view to profess religion, and to come to the table of the Lord?

A. Preponderating evidence that he is a Christian—more evidence for, than against himself, that he has been renewed by the Spirit of God. Assurance

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heaven.—Luke xxii. 19. This do in remembrance of me.—Acts xx. 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow.

(*f*) Ex. xii. 48. And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof.—Is. xliv. 5. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.—Matt. x. 32, 33. Whosoever, therefore, shall confess me before men, him will I confess also before my Father, which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father, which is in heaven.—2 Cor. vi. 14, 15, 16. Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.—Ps. l. 16. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?—Prov. xv. 8. The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight.

of hope is not to be waited for. The degrees of evidence vary much in different Christians.

Q. 12. In what manner should the Lord's Supper be received?

A. With penitence, faith, humility, gratitude, hope, joy, and brotherly love.

Q. 13. What is required of communicants, that they may worthily partake of the Lord's Supper?

A. That they examine themselves, and endeavor to have their Christian graces in lively exercise. It is proper, that there should be suitable meditations not only before partaking of the Supper, but at and after the time of partaking of it. (*g*)

Q. 14. Have the Churches, generally, adopted any method for the purpose of assisting Christians in the discharge of the important duty of commemorating the sufferings and death of Christ?

A. They have. A lecture preparatory to partaking of the Sacrament is established. This appointment is wise, judicious, and according to the spirit of the Scriptures. And it ought, if possible, to be attended always by Church members. To neglect it, ordinarily, argues a disrelish for this important duty, and is an evidence against one's piety.

Q. 15. What is meant by eating and drinking unworthily?

A. It means either the not possessing at the Lord's table right views of the person, character and offices of Christ, or of the nature and design of the Lord's

(*g*) 1 Cor. x. 21. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils.—1 Cor. v. 7, 8. Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.—1 Cor. xi. 28. But let a man examine himself, and so let him eat of that bread and drink of that cup.—2 Cor. xiii. 5. Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?—Matt. v. 16. Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven.

Supper; or else the not possessing, at the time, right feelings respecting sin, the Saviour, or this Christian duty and privilege.

Q. 16. What will be the consequence of eating and drinking the Lord's Supper unworthily?

A. The disapprobation of Christ, the great Master of the feast, and exposure to the judgments of Heaven. The sin, however, is not unpardonable, if repented of, though of great magnitude. The phrase in Scripture, 'he that eateth and drinketh unworthily, eateth and drinketh damnation to himself,' means, he that eateth and drinketh in an irreverent, profane, and unworthy manner, exposes himself to the judgments of God. He incurs those temporal judgments, with which God chastises His offending people, and he will, if he remain impenitent, subject himself to final condemnation. The Greek word, rendered in this passage of Scripture damnation, might with propriety have been rendered judgment. (*h*)

Q. 17. Who are proper persons to administer the sacrament of the Supper?

A. The regularly constituted Ministers of the gospel: and, in performing this service, they act in the name of Christ, and in their official capacity.

Q. 18. What are the religious services to be observed in the administration of the Lord's Supper, as warranted by the Scripture?

A. 1. Consecrating the bread by prayer, and breaking and distributing it to all the communicants; 2. Consecrating the wine by prayer, and pouring it out, and giving it to all the communicants;* and, 3. Sing-

(*h*) 1 Cor. vi. 27. 29, 30. 34. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. And if any man hunger, let him eat at home, that ye come not together unto condemnation.

* Denying the cup to the laity or the common people, and giving it to the clergy only, as do the Papists, is wholly contrary to Scripture, and a great sin.

ing a hymn. It seems proper for the administrator of the ordinance to pronounce a benediction at the close of the service, though there is no special direction respecting it in the Scriptures. (*i*)

Q. 19. In what posture is the Lord's Supper to be received?

A. The posture is of itself indifferent. Sitting is the most convenient attitude. The Roman Catholics kneel in adoration of the element; Protestant Christians who use this posture of course associate with it no such idolatry.

Q. 20. At what time in the day should the Lord's Supper be celebrated?

A. The time is not material. The Scriptures lay no stress on this point. Convenience may determine. To say it must be administered in the evening, or towards sunsetting, because it was at that time first administered, is to argue that the Sacrament must also be always administered in an upper room, and to twelve persons only, for this was really the fact when the Sacrament was first observed. There is as much reason for observing the latter circumstance, as the former circumstance. No evidence that the evening is the time for observing the Sacrament, is to be derived from its being called Supper. The ancients had but two meals in a day, and supper was their principal meal, as dinner is ours. The Lord's Supper may, therefore, be lawfully administered at noon, in the evening, or at any other time.

Q. 21. How often is the Sacrament to be administered?

A. The Scriptures are not particular and definite on this subject. It seems to be left to the discretion

(*i*) Matt. xxvi. 26—30. And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives.

of the Churches. The Sacrament appears to have been administered weekly by the Apostles. This probably arose from the fact that they were just introducing Christianity, establishing churches, and journeying from place to place. Perhaps, in the present day, in Christian countries, the celebration of the Lord's Supper should not be oftener than once a month, or once in two months. (*j*)

CHAPTER XXXI.

Church Government and Discipline.

Q. 1. What is meant by Church government and discipline?

A. The form and order in which the Church manages its spiritual concerns.

Q. 2. Where are these prescribed?

A. In a general view they are prescribed in the Sacred Scriptures. Ecclesiastical polity is not of human, but of Divine origin. Civil and political laws are not at all to be regarded in ecclesiastical affairs. The exact form of ecclesiastical government and discipline, in all particulars, is to be determined by Christians from the general rules and principles established in the word of God, and from considerations of expedience. (*a*)

Q. 3. What are the proper officers of a Church?

A. A Pastor and Deacons. These may be called the ordinary officers of the Church, as Prophets and Apostles were called extraordinary. The latter officers ended with the primitive age of the Christian

(*j*) Acts xx. 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.

(*a*) Ezek. xliii. 11. And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.—Matt. xvi. 19. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven,

Church; but the former will continue to the close of time. (*b*)

Q. 4. Has a Church the right, power, and privilege to choose its own officers, and govern all its concerns?

A. It undoubtedly has. (*c*)

Q. 5. Whence does a Church derive this right, power, and privilege?

A. From Christ its Lawgiver and King. (*d*)

Q. 6. Can a Church with propriety surrender its right, power, and privilege to choose its own officers, and manage all its concerns?

A. It cannot, without disloyalty to Christ, its Lawgiver and King.

Q. 7. What constitutes a person a Pastor of a Church?

A. Election to the pastoral office by the Church, of which he is to be Pastor, and his acceptance of, and investiture with, said office.

Q. 8. In what way, and by whom, is this investiture with the pastoral office made?

A. By ordination, or by prayer and imposition of hands by regular Ministers of the gospel. (*e*)

Q. 9. Why is the Pastor of a Church called by different names in the Scriptures, as Bishop, Pastor,

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(*b*) Philip. i. 1. Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.—Eph. iv. 11. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers,

(*c*) See reference (*a*).

(*d*) Is. ix. 6, 7. For unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever.—Is. xxxiii. 22. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us.

(*e*) 1 Tim. iv. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.—Acts xiii. 2, 3. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Paul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.

Minister, Watchman, Elder, Teacher, Steward, and Ambassador?

A. To represent the various duties of his office. He is called Bishop, from the oversight he is to take; Pastor, from the spiritual food he is to administer; Minister, from the service he is to render; Watchman, from the vigilance he is to exercise; Elder, from the grave and prudent example he is to set; Teacher, from the instructions he is to give; Steward, from the mysteries or manifold grace he is to dispense; Ambassador, from the treaty of reconciliation and peace he is sent to effect. (*f*)

Q. 10. What are the principal duties of a Minister of Christ?

A. They are preaching the Gospel, leading in public prayer, administering the sacraments, baptism and the Lord's Supper, visiting the sick, attending funerals, performing marriage ceremonies, giving private instruction in religious things, especially to the young, and watching over all the spiritual concerns of the people. (*g*)

Q. 11. Has a minister of the Gospel a right to a maintenance from the people to whom he dispenses the word and ordinances?

A. He has; and his maintenance should not be viewed as a matter of alms and free gift, but as a debt, justly and honorably due. A people are not at liberty to neglect this duty, for God has imposed it upon them,

(*f*) 1 Tim. iii. 1. This is a true saying, If a man desire the office of a bishop, he desireth a good work.—Jer. iii. 15. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.—1 Cor. iv. 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.—Ezek. iii. 17. Son of man, I have made thee a watchman unto the house of Israel.—1 Pet. v. 1. The elders which are among you I exhort, who am also an elder.—Eph. iv. 11. And he gave some—teachers.—2 Cor. v. 20. Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God.

(*g*) 2 Tim. iv. 2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.

and they cannot omit it without sin. And all who share in his labors should contribute to his support. (*h*)

Q. 12. Ought the Deacons of Churches to be ordained?

A. They ought. Every Deacon should be solemnly invested with the office, to which he has been previously elected, by the imposition of hands and prayer by the Pastor. (*i*)

Q. 13. What are the duties of Deacons?

A. They are to distribute the elements at the communion table, to receive the contribution, made from time to time for the poor and necessitous, to manage all the temporal affairs of the Church, and to assist, in all suitable ways, in promoting the interests of religion.

Q. 14. To whom does the power of executing the laws of Christ in Church government belong?

A. It belongs either to the Church as a body, or to those whom the Church shall delegate for this purpose. (*j*)

(*h*) Matt. x. 9, 10. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat.—1 Cor. ix. 7. 11. 14. Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.—1 Tim. v. 18. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his reward.—Gal. vi. 6. Let him that is taught in the word communicate unto him that teacheth in all good things.

(*i*) Acts vi. 2—6. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch, whom they set before the apostles; and when they had prayed, they laid their hands on them.

(*j*) See reference (*a*) and (*o*).

Q. 15. Is it proper for women to vote and act in the decisions of the Church?

A. It is not. This belongs to the male members only, as appears from the instructions of God's word, and from the practice of His people under the Jewish dispensation, in the days of Christ and His apostles, and in every age since, by all well regulated Churches. And this is analogous to all good practice in civil affairs. But the sisters of the Church may be consulted, and ought to be treated with all due kindness, and have a right to know the proceedings of the Church, and it is very desirable, that they should be satisfied with all that is done. (*k*)

Q. 16. Ought the majority to govern in all cases?

A. They ought. Unanimity, however, is always very desirable.

Q. 17. How ought the minority to conduct in reference to the decisions of the Church?

A. They should dissent with love, meekness, and a disposition to acquiesce. This behavior may prevent many evils.

Q. 18. Ought the Church to judge of the qualifications of those who offer themselves for membership, and to admit, or reject, as they may think proper?

A. Most certainly. Christ has given them this right, and has made this their duty. They are to act as his vicegerents on earth.

Q. 19. Ought persons, before admittance to the Church, to be examined in respect to their doctrinal views and religious experience?

A. They ought, most evidently, to be examined by the Church as a body, or the Officers of the Church, or a Committee appointed for this purpose. The doors of the Church are thus to be kept, and no

(*k*) 1 Cor. xiv. 34, 35. Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church.—1 Tim. ii. 11, 12. Let the woman learn in silence with all subjection; but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

one is to enter who is unable and unwilling to give a reason for the hope that is in him. The weak in faith should be received in charity. (*l*)

Q. 20. What is the duty of Church-members towards each other?

A. They are to watch over one another for good, and, when occasion requires, they are to reprove, rebuke, and admonish. No corporal punishment, whatever, is to be inflicted in any case of mal-conduct; the punishment of the Church is wholly of another nature. (*m*)

Q. 21. For what are Church-members subject to discipline?

A. For immoralities in practice, and heresy in doctrine. (*n*)

Q. 22. Has Christ given any particular rule of proceeding in Church discipline?

A. He has, in the eighteenth chapter of Matthew. (*o*)

Q. 23. Does this rule relate to all cases of discipline?

A. It relates specially to private offences, but

(*l*) 1 Pet. iii. 15. But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.—Rom. xiv. 1. Him that is weak in the faith receive ye, but not to doubtful disputations.

(*m*) 1 Tim. v. 20. Them that sin, rebuke before all, that others also may fear.—Gal. vi. 1. Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted.

(*n*) 1 Cor. v. 11. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.—Tit. iii. 10. A man that is an heretic, after the first and second admonition, reject.

(*o*) Matt. xviii. 15—17. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican.

may with propriety be observed in all cases. The spirit of this rule may be preserved in the exercise of discipline by a Committee from the Church, in the first and second steps.

Q. 24. May offenders, if they reform, be restored to Church rights and privileges?

A. They may, upon making suitable confession. (*p*)

Q. 25. Of what nature ought confession to be?

A. It ought to relate wholly to the case of censure, and be full, explicit, and public.

Q. 26. What is meant by excommunication?

A. The cutting off from all Church rights and privileges. This should be viewed as a very solemn act by the Church which performs it, and by the person who is excommunicated. (*q*)

Q. 27. Is it proper for Church members to keep company, or to eat with an excommunicated person?

A. It is in the ordinary affairs and occurrences of life; but not in the way of intimate friendship, or unnecessary social intercourse. Excommunication, in its effects, does not extend to the natural, domestic, or civil relations of life.

Q. 28. Is it justifiable for a person, against whom an offence has been committed by a member of the Church, to absent himself from communion, till satisfaction is made by the offending person?

A. Certainly not. It is warranted by no Scripture, and can never be approved. Communion is with the Church, as a body, and not with individuals.

Q. 29. What ought the offender to do?

A. He ought to go to the person he has offended,

(*p*) 2 Cor. ii. 6, 7, 8. Sufficient to such a man is this punishment which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow: Wherefore I beseech you, that ye would confirm your love towards him.

(*q*) 1 Cor. v. 4, 5. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.—1 Tim. i. 20. Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

and confess his fault, and declare his repentance, and ask forgiveness. (*r*)

Q. 30. What is the duty of the person offended towards the offender upon his repentance?

A. He is to forgive the offender, if he appears sincere in his repentance, and to treat him as though he had not offended. (*s*)

Q. 31. What is the design of Church discipline?

A. It is the reclaiming of offenders, delivering the Church from reproach, and inspiring others with the fear of offence; or it is the comfort, edification, and prosperity of the Church as a body, and of the individuals disciplined in particular. (*t*)

CHAPTER XXXII.

Millennium.

Q. 1. What is meant by the Millennium?

A. A time in which the Church of God in this world will be in a state of far greater prosperity and happiness than it ever yet has enjoyed, and in which all the families, kindreds, and nations of the earth shall be blessed in Christ.

Q. 2. What is the evidence that there will be such a time?

A. The full and explicit predictions of it contained in the word of God. (*a*)

(*r*) James v. 16. Confess your faults one to another, and pray one for another, that ye may be healed.

(*s*) Matt. xviii. 21, 22. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

(*t*) 1 Cor. v. 5. To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord.

(*a*) Rev. xx. 2, 3. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set his seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.—Ps. ii. 8. Ask of me, and I shall give thee the heathen for thine inheritance, and

Q. 3. What will be some of the principal characteristics of the Millennium?

A. 1. There will be great out-pourings of the Holy Spirit; 2. Large increase of divine light and knowledge, and a consequent removal of intellectual darkness and delusion; 3. Universal love, friendship, peace, and harmony; 4. Great agreement respecting the doctrines, duties, institutions, and practices of religion; 5. Great temperance, enjoyment, and happiness; 6. The earth will yield bounteously, and be replenished with people, who will voluntarily submit to the rules of the Gospel; and, 7. There will be a conversion of all nations, if not of all individuals, unto the truth and the salvation of Christ. (*b*)

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the uttermost parts of the earth for thy possession.—Ps. lxxii. 8—11. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents, the kings of Sheba and Seba shall offer gifts; yea, all kings shall fall down before him; all nations shall serve him.—Is. ii. 2. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.—Mal. i. 11. For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord.—Dan. ii. 34, 35. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.—Rev. xi. 15. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever.

(*b*) Is. xliv. 3, 4, 5. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thy offspring; and they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob, and another shall subscribe

Q. 4. Is the Millennium the time in which Christ, with those of the first resurrection, will reign on the earth?

A. It is. By this is not to be understood, that Christ will personally appear and reign on the earth; for this would be to divest Himself of His celestial glory, and become like man in his unglorified state; as man, in his present condition of existence, could

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with his hand unto the Lord, and surname himself by the name of Israel.—Jer. xxxi. 34. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.—Is. xxv. 7. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.—Is. xxx. 26. Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.—Is. ii. 4. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.—Is. xi. 6—9. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.—Eph. iv. 5. 13. 15. One Lord, one faith, one baptism. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. But speaking the truth in love, may grow up into him, in all things, which is the head, even Christ.—Is. xxv. 6. And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.—Is. lv. 12. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.—Zech. viii. 12. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.—Is. xxxiii. 24. And the

not behold Him, nor have intercourse with Him, in His heavenly effulgence. His present glorified nature renders it wholly improbable, that He should personally appear and reign on the earth. Christ's reign on the earth will be spiritual. He will, most emphatically, reign in the hearts and lives of men by His Spirit for a thousand years. The first resurrection, also, will be spiritual. There will be a revival of the prosperity, reign, and triumph of the cause of religion in those who live on the earth. The Christians of that day will have the spirit of the martyrs and confessors of ancient time, as John had the spirit of Elias. (*c*)

Q. 5. Will all Christians in the Millennium be perfectly holy, or arrive at sinless perfection?

A. They will not. It will be as true then, as now, that no man liveth and sinneth not; though sin will not greatly abound. (*d*)

Q. 6. Will children in this time be born depraved, as they now are?

A. They will. It is agreeable to Divine constitution, that all the human race should partake of the nature of fallen man. (*e*)

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inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity.—Is. xxx. 23. Then shall he give the rain of thy seed, that thou shalt sow the ground withal, and bread of the increase of the earth, and it shall be fat and plenteous; in that day shall thy cattle feed in large pastures.—Gen. ix. 1. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. See reference (*a*).

(*c*) Rev. xx. 4—6. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

(*d*) Ec. vii. 20. For there is not a just man upon earth, that doeth good and sinneth not.

(*e*) John iii. 6. That which is born of the flesh is flesh; and

Q. 7. Will there be any pain and sorrow in the Millennial days?

A. There will. All will have more or less tribulation. It is incompatible with a state of probation, that men should be free from troubles and distresses. (*f*)

Q. 8. Will there be any need of a preached Gospel, and the administration of the sacraments in the Millennium?

A. There will. A preached Gospel will then, as now, be the usual means of the conversion and sanctification of the hearts of men. Baptism will then be, as it now is, an ordinance of initiation into the Church, as the Lord's Supper is to be observed till Christ's second appearance—till He comes in judgment. (*g*)

Q. 9. When will the Millennium commence?

A. Whenever the means of grace are used and rendered effectual throughout the world. The particular day or year cannot, perhaps, be ascertained. Probably it will begin before the seventh thousand years of the world commence. The prophecies of Daniel and of John the Divine, lead to this conclusion. According to these predictions, the Church is to be oppressed by Papal superstition and Mahometan delusion 1260 years. These are to commence, continue, and close together. The Papal superstition, most probably, commenced in 606, when Phocas constituted the Bishop of Rome universal Bishop, and Mahomet began his infamous reign the same year. Add 1260 to 606 and it makes 1866, the probable time for the commencement of the release of the Church, and of the destruction of her enemies. About this time the Jews and Gentiles will be converted, and unite together in one body under Christ, their spiritual head. Then will commence the latter

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that which is born of the Spirit is spirit.—Job xiv. 4. Who can bring a clean thing out of an unclean? Not one.

(*f*) Job xiv. 1. Man that is born of a woman is of few days, and full of trouble.

(*g*) Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—1 Cor. xi. 26. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come

day glory of the Church—the season of Millennial blessedness. This is agreeable to the opinion of the most able and learned modern writers on the prophecies. (*h*)

Q. 10. How long will the Millennium continue?

A. Most probably 1000 years literally. Some, however, have thought that it will continue 1000 prophetical years, which, a day being put for a year, and reckoning 360 days in a year, would make 360,000 years.

Q. 11. How is the Millennium to be introduced?

A. By the instrumentality of human means, accompanied with the blessing of Heaven.

Q. 12. How ought the benevolent exertions of the present day to be viewed in relation to this subject?

A. They ought to be viewed as an indication of good. The Bible, Education, Missionary, Sabbath School, and Tract Societies, will be, no doubt, greatly instrumental in advancing the Millennial day.

(*h*) Dan. vii. 25. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand, until a time and times, and the dividing of time, *that is, three years and a half, or forty-two months, which, reckoning thirty days to a month, (and this is according to prophetical computation,) make twelve hundred and sixty days, which prophetical days make twelve hundred and sixty years.*—Rev. xi. 12. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months.—Ezek. xxxvi. 24. 28. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land; and ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.—Is. xi. 12. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—Luke xxi. 24. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.—Rom. xi. 25. For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceit,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

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Q. 13. What will immediately follow upon the close of the Millennium?

A. Satan will then be loosed a little while, probably as long a time before the close of the seventh thousand years, as the Millennium commences before the close of the sixth thousand. (*i*)

Q. 14. What is meant in Scripture by binding and loosing Satan?

A. They are figurative modes of expression, denoting, in the one case, the restraints under which he is laid by God, and, in the other case, the permission or liberty, granted him by God, to tempt and afflict mankind.

Q. 15. What will take place at the end of the seven thousand years?

A. The world will come to a solemn close, and be burnt up; Christ will be revealed from heaven in great power and glory, and sit in judgment upon angels and men, and award retribution for eternity. These awful and glorious events will conclude all the scenes of this world. (*j*)

Q. 16. What is the duty of Christians in view of the Millennium?

A. It is their duty to desire it, expect it, pray for it, and use all means in their power tending to introduce it.

(*i*) Rev. xx. 7, 8. And when the thousand years are expired, Satan shall be loosed out of his prison; and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea.

(*j*) 2 Pet. iii. 10. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a loud noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up.—2 Thes. i. 7—10. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

THE END.

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